UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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UNITY SCHOOL OF CHRISTIANITY
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DO YOU KNOW

that you are the only person in the world who can do anything against you?

If you say, "I could succeed if things always were not against me," you confess that you are inefficient. "Things" do not withstand the one who handles them in the right way. You make "things" and give them power.

If you say, "Some one always keeps me from my right place," you admit that you are weaker than others, that you are less resourceful, less capable, less brainy than they. The "places" of life welcome the strong, the resourceful, the capable, the brainy.

This for your complaints: In the first place, no one but yourself is vitally concerned in your success. The world will recognize you if you succeed; it will ignore you if you fail. In the second place, pressure always is toward the near-vacuum. If you do not fill the place which you think is yours, some one else will.

Things and people are too busy to be against you. Get busy yourself, prove your worth, and then notice how friendly people and things really are.—*I. O. S.*

THE TEMPLE VISION

FANNIE HERRON WINGATE

In days of old men reared a temple grand,
  A wonderwork of beauty and of art,
In which to worship their Jehovah God
  And learn to live in purity of heart.
And we are told the Lord God dwelt therein,
  That from within the veil he spoke to men
And guided them in wisdom's pleasant paths—
  That all was well with God's own people then.
But men through greed profaned the house of God,
  Made it a place of barter and exchange,
A den of thieves, and therein did the things
  Which always will man from his God estrange,
Until He came—Christ Jesus came to them—
  And with a holy zeal drove them from where
They desecrated and profaned God's house,
  And it became once more a house of prayer.
Our bodies are God's temples and must be
  Made meet and right for Spirit's dwelling place.
All aliens—greed and envy, hate and fear—
  And aught that can in any way deface
Or mar or make less fit these temples, must
  By us be driven forth; all thoughts that tend
Toward weakness be with holy zeal cast out
  And be replaced by living thoughts that send
The new life currents coursing through our veins.
  And we must keep these temples cleansed and sweet
And purged of selfishness (love's foe), and let
  The joy of service make our lives complete.
Then from within the veil of flesh our God—
  The Christ within—will speak to us. No more
Shall we be merely children of the earth,
  Bearing its heavy burdens, oft heartsore
And weary of its discords, craving rest,
  But rising into glorious sonship, we
Shall be like Him, our Elder Brother, who
  This loving message left us: "Follow me!"

EDITORIAL COMMENTS

By CHARLES FILLMORE

Is there any relation between ancient alchemy and the Unity teaching of the universal substance?—*Extract from a letter received by Unity School.*

THE discovery by modern science of the ultimate atom has in a measure unified the alchemy of the Middle Ages with the basic principle of all true science, which is the unity of all things in a primal principle. The alchemists studied transmutation, which is the real objective of modern science. Modern science is admitting that base metals may be transmuted into fine metals. That is exactly what the alchemists attempted. The terms used by them in their early science were entirely different from those used by modern science. For this reason they have not been understood. But it is gradually dawning upon modern scientists that the alchemists were searching for, and in a way finding, the ultimate atom, the foundation of all substance, visible and invisible.

The relation that exists between ancient science and modern science has a parallel in the relation that exists between ancient religion and modern religion. Modern metaphysical religionists have discovered certain fundamental spiritual laws, which they have formulated in terms of mind and force; they discern that these laws harmonize with the higher aspects of physical science, such as electricity, X rays, radio, and so forth. A comparison of modern spiritual psychology with the subtle spiritual teaching that permeates the Scriptures, reveals that they are one. We are discovering the laws of mind, spirit, soul, which those early teachers used inspirationally, intuitively. They exercised faith alone, and they demonstrated in a degree. As Paul says about Abraham, his faith was counted as righteousness. Abraham acted on faith, although blind faith, and out

of his faithfulness he developed a degree of understanding. We are now adding understanding to our faith. We have faith in the higher law and we know how to use, understandingly, principles that govern mind and body, to the end that we can get definite results without variation. This understanding is giving religion a standing in the scientific world, and it will eventually be accepted by thinking people the world over.

Jesus used terms, in describing heavenly conditions, that modern metaphysicians identify with the conclusions of science in this day. Modern scientists say that there is a universal element, which they have named the luminiferous ether. Jesus called it the kingdom of the heavens. He also said that the power of control of this kingdom is within man. "The kingdom of God is within you." In this respect Jesus has gone one step farther than modern science. The existence of the universal, omnipresent ether has been discovered but not entered into by man as a mental proposition. Science says that the ether is the source of light, heat, matter—in fact, all that is visible and invisible. Science has begun to draw upon the ether for various energies and substances, but it has not told us that man has undeveloped powers of spirit and soul that, in conjunction with the body, act as psychochemical avenues of expression for this kingdom of the heavens.

Moses, Elijah, Elisha, and Jesus demonstrated powers of soul and body that are common to all men who develop spiritually in like degree.

Jesus promised that those who follow him in the new birth shall do not only what he did, but even greater things.

Is it possible for men in this day to acquire the ability to raise dead bodies, as Jesus did? Is it being done and can you cite instances to prove that it is?—*Extract from a letter received by Unity School.*

This question implies the raising to life of persons whose souls and bodies have been completely severed. We do not believe that there ever was such a resurrection.

It is sometimes difficult for even the most experienced doctors to determine when complete separation of soul and body has taken place. It is said to be not uncommon for those who have exhumed many bodies to find that some of them have shown that life had returned after burial.

It is generally taken for granted that those whom Jesus raised were dead, but in two out of the three cases mentioned in the Scriptures Jesus plainly stated that they were not dead but asleep. Luke, who was a doctor, says that the widow's son raised at Nain was dead. But this may have been another case of suspended animation. Jesus had developed the ability to see soul processes and he knew that Lazarus and the ruler's daughter were not dead but asleep, that is, in a coma. When he went into the ruler's house, where the mourners were making a tumult with their lamenting, he said, "Give place: for the damsel is not dead, but sleepeth." Ferrar Fenton's translation of this is, "Go way! for the girl is not dead, but has fainted." He put the crowd out, just as a modern metaphysician would, and helped the soul to regain positive connection with the body.

In commenting on the illness of the young man Lazarus, Jesus said, "This sickness is not unto death." When he was about to go to the tomb of Lazarus he reiterated, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." The reporter of the incident explains that Jesus afterward said to them plainly that Lazarus was dead, contradicting his first assurance that his sickness would not result in death. The inference is that Jesus found that Lazarus' coma was more serious than he had at first supposed, that

it closely approached death, and was not a refreshing sleep, as the disciples inferred he meant. To restore Lazarus to normality he spoke to him in a loud, commanding voice, indicating the power of the word expressed by a soul master.

The same kind of restoration to life is being practiced by Christian healers today. Many a soul has been helped by trained metaphysicians to regain possession of its body. Nearly all healers of experience can tell of instances where they have declared life for those who have been pronounced dead, with the result that the patients have recovered. The thought of death in the race is so strong that it causes separation of soul and body in many cases where the disease would not have brought about death. In such cases a metaphysician can break the thought of death and help the discomfited soul to retain its hold on the body. But the great and lasting work of Christian healers and teachers is raising those who, according to Paul, have fallen asleep in trespasses and sins.

Modern discoveries concerning mental and physical processes have greatly helped followers of Jesus to understand his teaching. These discoveries include all forms of psychology and the fact that the secret life of the cell is electricity.

Science says that the body is composed of millions of cells and that when a preponderance of these cells cease to act death ensues; that these cells may be roughly classed as alive and dead; that nearly all people have in their bodies groups of negative cells, which are a menace to health because they get into the circulatory system and affect the whole organism; that these cells form independent colonies and build abnormal structures, to which medical science has given many names.

Doctors do not agree as to the cause of so many dead and abnormal cells in the body, and it is here

that they need an understanding of the forming power of the mind. The mind directs and gives form and character to the cells of the organism. Man has, delegated to him by Creative Mind, the power to kill or to make alive the cells of his body; every individual is using that power every moment of his existence. There is a divine law or standard for mind action which would make harmony in body if it were discerned and carried out in thought. This law can be found by those who follow Jesus in the regeneration.

We can make alive all the cells in the organism by mentally infusing into them the Christ consciousness. This is the new birth which transforms the body and raises it to electrical energy. This was carried to its fulfillment by Jesus, in the resurrection of his body. The next step in divine evolution is the spiritualization of the body, or the ascension.

Physical science says that in disease the cells that are weakest succumb first and the particular part of the body that they compose actually dies, while the rest of the body continues to live. What we call death does not occur until the various parts of the body have surrendered one by one. Actual death in every portion of the body does not take place, according to this interpretation of life in the organism, until long after the body has reached the grave.

Christian metaphysicians see in these researches of physical science the corroboration of the teaching of Christianity that wrong thinking sets up cross currents in the mind, which are reflected into the cells, accomplishing first violence, then inertia, sleep, death.

This whole process in mind and body is set forth in the Bible in symbols. Wrong thinking is sin, a missing of the mark of the high standard of thought in God mind. James says, "Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." Jesus plainly teaches that the

conceptions of the mind precede and determine the act. "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

Thus we see that the work of any Christian is daily to resurrect his body from sin by repentance or change of mind. The persons whom Jesus raised died again, showing that there is a greater work to be done by man. We see that greater work to be the resurrection of our own bodies as Jesus raised his. This is the final overcoming of the last and great enemy, death. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness."

A POET'S VISION

Men, my brothers, men, the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales . . .

Till the war drum throbbed no longer, and the battle flags were furled
In the parliament of man, the federation of the world.

—*Tennyson.*

It is a world of startling possibilities.—*Dole.*

UNITED STATES BOARD OF TAX APPEALS

Appeal of UNITY SCHOOL OF CHRISTIANITY

Docket No. 1799. Submitted February 4, 1926. Decided Apr. 23, 1926.

A corporation otherwise exempt from tax is not deprived of exemption because it carries on profitable or competitive activities in furtherance of its predominant religious, charitable, scientific or educational purpose.

Arthur B. Foye, C. P. A., and *J. F. Pflug, C. P. A.*, for the taxpayer.

Briggs G. Simpich, Esq., for the Commissioner.

Before STERNHAGEN, LANSDON, and ARUNDELL.

The Commissioner determined deficiencies for the fiscal years ended April 30, as follows: 1917, $399.09; 1918, $390.62; 1919, $17,394.70; and 1920, $14,280.29; a total of $32,464.70. The petitioner contends that it is exempt from tax under section 11 (a) (sixth) of the Revenue Act of 1916, section 201 (b) of the Revenue Act of 1917, and section 231 (6) of the Revenue Act of 1918; and, if it be not wholly exempt, it is nevertheless entitled to the exclusion from gross income of certain amounts received, as it contends, as gifts.

FINDINGS OF FACT.

The Unity School of Christianity is a corporation created on April 14, 1914, under the business corporation law of Missouri. The articles of incorporation contain the following:

"Seventh—That the corporation is formed for the following purposes: The purposes of this corporation are to establish and maintain a School, Institute or

College, for the instruction in and the promotion of Christianity and the principles and studies for the intellectual, moral, spiritual and physical development and improvement of mankind, and for the promotion of the harmony, health and happiness of mankind, and to apply such principles and teachings for such purposes, including the treating of diseases and ailments of persons anywhere; and also in connection therewith, to further carry out these objects, this corporation shall have power to establish and maintain a sanitarium for the treatment and healing of diseases and ailments of persons, and to receive and treat patients; to furnish food and other aids and necessaries recommended by this corporation; to use all lawful and usual methods and means of educating, aiding and treating its students and patients; to provide such instruction and aid to persons who personally attend the courses of study and instruction, as well as to those who are at a distance; to grant diplomas and confer degrees on its students who are deemed proficient and fitted to receive them.

"For the accomplishment of these objects it has power to establish branch organizations; to establish a library or libraries; to print, publish and bind and distribute such books, magazines, papers and other literature as will further carry out the objects of this corporation. To lease suitable buildings and equipment, and to acquire by purchase or gifts such personal and real property as may be necessary to carry out the objects of this corporation; and to receive subscriptions and donations of real and personal property to be applied to the uses and purposes of the corporation; to take, hold and manage real and personal property conveyed to it in trust, the income from which is to be applied to the uses and purposes of this corporation, and to execute such trusts; to mortgage or otherwise encumber any of its property, or

to sell and convey the same; to permit the use of any of its property for religious, educational, benevolent, or other lawful purposes."

On April 29, 1921 there was duly added to the first paragraph quoted the following:

"Provided that no dividends shall ever be declared or paid but all profits and property of this organization shall be used to carry out the purposes of the organization or some part thereof."

The work of the corporation and the idea underlying it originated in 1886, when the founder, Charles Fillmore, and his wife, Myrtle, determined to devote themselves to spreading the belief that physical healing and spiritual elevation were inherent in what they regarded as right thinking as it had been revealed to them from a study of the Bible and the teachings of Jesus. They regarded all unhappiness and physical ailment as subject to being completely overcome by directing thought into the channels of love, justice and righteousness. They regarded the teachings of Jesus, as found in the Bible, as expressing the fundamental religious truths, but they believed that these truths were equally effective to assist all persons irrespective of sect.

The principal feature of the movement is what is called "Silent Unity," the underlying idea of which is the efficacy of silent prayer and devotion simultaneously made by persons in various places. For example, at nine o'clock each evening every one throughout the world is asked to join in prayer wherever they may be. As a result of this practice many people have expressed their belief in its effectiveness to bring them relief from bodily and other pain. Today the membership in Silent Unity exceeds 100,000 persons throughout the world.

The means of communication and propaganda originally adopted was the publication of periodicals

and tracts, and this has continued to be a substantial means of communication and expansion.

Long before the incorporation, the Fillmores and their two sons were occupied entirely with the Unity movement and had devoted their property to it. They organized the corporation because they believed that by so doing the work would be carried on more conveniently and more impersonally. They then transferred their property, including real estate, to the corporation in exchange for its entire fifty shares of stock of $5,000 par value, which was divided equally among the four. The corporation was organized under the business corporation law: instead of that for religious and charitable corporations, because they were advised that their desire to print literature made this necessary. They did not intend to pay dividends to the stockholders; no dividends have been declared or paid, and all earnings have been used for the purposes of the movement.

On August 3, 1918, the four Fillmores, who owned all the stock, made and published the following declaration of trust:

"Whereas, the undersigned are the legal owners and holders of all the capital stock of Unity School of Christianity, a corporation of Missouri; and,

"Whereas, we have by good management largely increased the number of members and adherents of the School, and have also made material progress and gains for the corporation; and in accomplishing this result have been aided and encouraged by the many members enrolled and adherents of the School.

"Now, therefore, Know All Men By These Presents, that we, Charles Fillmore, Myrtle Fillmore, Lowell Fillmore and Royal Fillmore, the undersigned, being desirous of firmly establishing, further promulgating and of perpetuating the principles and teachings of Unity School of Christianity as the same now are established and taught by us and expressed in

the printed books, magazines and pamphlets issued under our direction or with our approval, and as these principles and teachings may be added to or corrected from time to time; and desirous of being helpful generally in all matters pertaining to education and in fixing high and broad ideals and standards of correct living and thinking for all persons, and more particularly for all persons who are now or may be hereafter enrolled on our books as members or adherents of the School aforesaid.

"DO NOW DECLARE that we hold all our right, title and interest in said corporation (represented by said capital stock) in trust, and dedicate same to be used to carry out the purposes herein expressed and referred to, so that all persons who now are or may hereafter be members and adherents may, while so enrolled and upon proper application, receive the benefits of all the principles and teachings and other help that the School can give; reserving, however, to ourselves and our successors the right to manage and control the business and properties, and to a reasonable compensation for our time and services, and to name our successors who will carry out the purposes herein declared.

"IN WITNESS WHEREOF, we have hereunto set our hands and seals this 3rd day of August, 1918, at Kansas City, Missouri.

Charles Fillmore (Seal)
Myrtle Fillmore (Seal)
Lowell Fillmore (Seal)
Royal Fillmore (Seal)"

This was published in an attempt to put the property entirely out of the hands of the Fillmores as personal owners and to make it clear to others that they did not regard it as belonging to them personally.

The amendment to the articles of incorporation, which was made on April 27, 1921, to the effect that

no dividends would ever be declared or paid, was adopted because the Fillmores wanted that fact to be made plain. They had never declared any dividends and they wanted to fix it so that none of their successors could declare any dividends.

On June 22, 1923, the following declaration of trust was made, signed and published by the Fillmores:

"*DECLARATION OF TRUST.*

"*WHEREAS*, the undersigned incorporated the Unity School of Christianity in April, 1914, as stockholders and directors; and,

"*WHEREAS*, the articles of association of said Company were amended on April 29th, 1921, by adding the following to the business purposes stated in said articles, to-wit:

'Provided, that no dividends shall ever be declared or paid, but all profits and property of this organization shall be used to carry out the purposes of the organization or some part thereof,' and,

"*WHEREAS*, the undersigned claim no right or private property in the shares of stock of said corporation, but hold the same in trust for the purposes set forth in said articles of incorporation;

"*NOW, THEREFORE*, the undersigned, and each of them, do herein and hereby, jointly and severally, for themselves, their heirs and assigns, disclaim any right of private property in and to the shares of stock of said corporation and publicly declare that the same are now, and shall be at all times held in trust by the undersigned and their successors as Trustees for the purpose of carrying out the purposes for which this corporation was organized as set forth in said articles of association as amended during the life of said corporation and, so far as lawfully may be done, during the existence of said corporation by extension of the time under the laws

of the State of Missouri or any corporation or organization that may lawfully and properly succeed it, and, as part of this declaration, said shares of stock in said corporation are hereby placed with and entrusted to the undersigned and their successors as Trustees for the purpose of voting the same at any and all meetings of said corporation or its successors, the object and purpose of this declaration of trust being, in every lawful way, to perfect and carry on the work in all its branches necessary and proper to be done in carrying out the purposes of said corporation as set forth in its said articles of association as amended.

"This declaration of trust shall be spread upon and become a part of the records of this corporation.

"*IN WITNESS WHEREOF*, we have hereunto set our hands and seals this 22 day of June, 1923.

Charles Fillmore (Seal)
Lowell Fillmore (Seal)
Royal Fillmore (Seal)
Myrtle Fillmore (Seal)"

Thereafter and ever since the certificates of stock of the corporation have carried the statement that they are issued and owned subject to the two declarations of trust dated August 3, 1918, and June 22, 1923.

The four Fillmores reside on the property of the association and pay rent to it. As officers of the corporation their salaries during the years in question were as follows:

	1916	1917	1918	1919	1920
Charles Fillmore	$2,600.00	$2,600.00	$2,600.00	$3,600.00	$3,725.00
Myrtle Fillmore	2,080.00	2,080.00	2,080.00	2,250.00	2,600.00
Lowell Fillmore	1,820.00	1,820.00	2,040.00	2,165.00	2,945.00
Royal Fillmore	1,320.00	1,560.00	1,775.00	1,655.00	2,570.00

The department of Silent Unity of the present organization is devoted primarily to the education of its members. It is "a school of religious research, in-

quiry and study." The members, who number approximately 100,000, write in "for help in health, happiness and prosperity, and all things connected with their daily lives." The purpose of the school is through correspondence to teach members or students who are ill or unhappy "to change their minds; they are thinking along wrong lines; they must apply a little of the law of love and the law of justice and righteousness, and in that way start into a new trend of thought." The founder testified:

> "* * * we have various ways of handling those cases, according to the character of the case. Sometimes we all get together and pray. We have what is called the silent prayer method, and we follow out there the command of Jesus that we should get together in His name. We recognize that Jesus Christ is the head of the work; that Jesus Christ is right here in our midst today carrying on His work. We are one department of that work. We reach such a state of consciousness that we function through a spiritual ether very much like the radio. People who follow our teachings lay down the personal and rise into the spiritual, and get the consciousness that we have. It is not only a psychological consciousness, but it is a teaching. We teach the people directly what we think they should do, especially as to the law of love and justice and righteousness, trying to iron out all the differences in life, as we recognize the difference in life of any man is the result of discord in states of mind, so that Silent Unity is primarily a part of the correspondence school, and the work of that department is their teachings, but to their teachings they add this inner spiritual power which helps people through their faith and better understanding, * * *"
>
> "Q. Is there ever any charge made for the prayer to those who ask for the help of Silent Unity?"

"A. No, sir. We started out with this proposition, that we should never charge for our spiritual work, that prayers could not be paid for, and that following the early Christians, we gave without money and without price."

"Q. How is it that you receive income through the Silent Unity?"

"A. Just as any other religious school needs help. Our people understand that we are supported by a freewill offering. In other words, we have no other source of income except through tithes."

The organization has several departments and sources of income. The principal department is Silent Unity and the principal source of income is received from those who regard themselves as benefited. These amounts are not solicited, although in some cases they are given by reason of specific benefit or service received. No service or help is given by the association expressly in consideration of compensation received. Such service or assistance is given freely and the incoming revenues are regarded by the petitioner as freewill contributions.

The other departments are as follows: publications, inn or cafeteria, farm, reading room and library, field work for the encouragement of Unity centers and study classes, Good Words club, radio, and Silent-Seventy.

There are several publications, including "Weekly Unity—Practical Christianity for Practical Christians," "Monthly Unity—A Magazine Devoted to Christian Healing," "Wee Wisdom—A Child's Magazine Devoted to Practical Christianity," published monthly. There are also numerous books and pamphlets, such as the Wee Wisdom picture books, consisting of compilations for children of pictures and poems taken from "Wee Wisdom." There are various illuminated and illustrated copies of mottoes and poems, all of a similar character, such as those entitled "A Real Friend," "Father," "The Lord's Prayer," "Truth," "Love's

Service." A publication called "The Unity Inn Cook Book" contains a selected group of vegetarian recipes for the purpose of establishing that good palatable and nutritious foods can be prepared without meat and in keeping with the association's belief that it is unnecessary to destroy life in order to live. No advertising has ever been solicited or accepted for any of the publications. Sometimes the publications produce a gain and other times a loss, and from May 1, 1916, to April 30, 1921, there has been a net loss of $26,828.44.

Some of the books are sold in general book stores. In respect of the children's books "the idea was not to make money on it; the idea is to get that book out so that we won't lose anything on it, and at the same time get it into the hands of as many children as we can, that is, get the cost as low as possible, consistent with what it actually costs to publish and distribute. We don't seek to make a profit on it."

"The purpose of operating the inn was to demonstrate that a good appetizing, satisfying and substantial meal could be served without meat." It serves the public in general and is not confined to members of the organization. For the entire period from May 1, 1916, to April 30, 1921, it has been conducted at a loss of $9,787.54.

The farm is a recreational place for Unity workers and produces some food for the inn but not enough to supply all of its needs.

Eventually the farm is intended to become the headquarters of the entire organization so that it may move out of the city and have room enough to expand. The expense of production for the two years ended April 30, 1921, was $8,413.95 in excess of the amount received from the inn for produce delivered.

The reading room and circulating library is open to the public without restriction and furnishes information

about books. Unity literature is sold there for the purpose of furthering Unity work.

The department of field work is for the promotion of Unity centers throughout the world to encourage the spread of Unity teaching.

The Good Words club was organized to promote the use of constructive language to take the place of "idle words, slang, criticism, faultfinding and all those things that are not good for life."

The radio is used to broadcast church services on Sundays, devotional services on Tuesday evenings, an educational and popular program Thursdays, and a popular and a healing service program Saturdays.

The Silent-Seventy is an organization for the distribution of free tracts and literature.

None of these departments is conducted for the purpose of making a profit. A detailed cost accounting system is maintained so that each of these departments may fix its prices so as to yield as nearly as possible no more than the cost of maintenance and operation.

"Financial gain is not the end to which the activities of the corporation are directed; in no case."

OPINION

STERNHAGEN: The petitioner claims to be exempt from income and profits taxes by virtue of the provisions of the revenue acts in effect during the taxable years in question, which provide that the following organizations shall be exempt from taxation thereunder:

> "Corporations organized and operated exclusively for religious, charitable, scientific, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private stockholder or individual."

This is section 231 (6) of the Revenue Act of 1918, and the Revenue Acts of 1916 and 1917 contain a substantially similar provision for exemption.

This provision is similar in all respects, for the purposes of the present proceeding, to that considered by the Supreme Court in *Trinidad* v. *Sagrada Orden de Predicadores*, 263 U. S. 578. It is apparent that the court regarded the general purpose and the primary functions and activities of the organization as the principal matters to be considered. That is to say, a corporation failing in the primary attribute of being a religious, charitable, scientific or educational organization requires no further consideration, for it is in no event within the exempting provision. If it be not one of this class, it is unnecessary to consider the remaining qualifications prescribed by the statute, since they are only restrictions upon corporations of the principal character exempted. In the *Trinidad* case it was stipulated that the plaintiff was organized and operated for religious, benevolent, scientific, and educational purposes, and that it had income from rents, dividends, interest, alms, and the sale of stocks, wine, chocolate, and other articles. In behalf of the Government it was contended that the plaintiff was not operated "exclusively" for religious, charitable, or educational purposes, but that its sales were matters of business which prevented it from being exclusively of the character required by the statute. The Government's contention was described by the court as follows:

> "The defendant concedes that the plaintiff is organized and operated for religious, charitable, and educational purposes and that no part of its net income inures to the benefit of any stockholder or individual, but contends that it is not 'operated exclusively' for those purposes, and therefore is not within the exception in the taxing act. Stated in another way, the contention is that the plaintiff is operated also for business and commercial purposes in that it uses its properties to produce income, and trades in wine, chocolate and other articles. In

effect, the contention puts aside as immaterial the fact that the income from the properties is devoted exclusively to religious, charitable and educational purposes, and also the fact that the limited trading, if it can be called such, is purely incidental to the pursuit of those purposes, and is in no sense a distinct or external venture."

The court held against this contention and said:

"Evidently the exemption is made in recognition of the benefit which the public derives from corporate activities of the class named, and is intended to aid them when not conducted for private gain. Such activities cannot be carried on without money; and it is common knowledge that they are largely carried on with income received from properties dedicated to their pursuit. This is particularly true of many charitable, scientific and educational corporations and is measurably true of some religious corporations. Making such properties productive to the end that the income may be thus used does not alter or enlarge the purposes for which the corporation is created and conducted. * * *

"* * * In using the properties to produce the income, it therefore is adhering to and advancing those purposes, and not stepping aside from them or engaging in a business pursuit."

In respect of the transactions in wine, chocolate and other articles, it was held that they were "incidental to the work which the plaintiff is carrying on. That the transactions yield some profit is in the circumstances a negligible factor. Financial gain is not the end to which they are directed."

The argument of the Commissioner here is similar in effect although substantially different in its emphasis. It is said that the several departments of the corporation, such as the inn and the publications, are conducted in competition with purely commercial ventures,

so that every meal served at the inn takes so much from a competing restaurant and that each book sold deprives another publisher of a similar sale. This it is said deprives the corporation of an exclusively religious, charitable or educational character. As the basis for this contention it is apparent that the Commissioner relies upon the incidental statement by the court in the *Trinidad* case that "it is not claimed that there is any selling to the public or in competition with others."

For the purpose and operations of this corporation we must look to the evidence, and it is manifest that the entire reason for its existence is an altruistic purpose to promote a religion and the spiritual welfare of mankind. If for some unforeseen reason the corporation were no longer permitted or enabled to fulfill this purpose, it would have no cause to continue in existence. Religion and education dominate its activities and all else is incidental to this end.

Can it then be said that the financial aspects of the conduct of the inn or of the farm or of the publication of the books and periodicals are such as to make the statutory word "exclusively" inapplicable? We think not. There is nothing in the statute which justifies the Government's emphasis upon the competitive aspect of its selling. The inquiry must always be whether all of the activities of the organization in question are devoted to furthering its predominant religious, charitable, scientific or educational purpose,—are all of its activities designed and carried on to advance religion, charity, science, or education? If these purposes or any of them are the controlling reasons for the corporation's existence and all things are devoted by it to that end, the Congressional purpose of exemption, "made in recognition of the benefit which the public derives," should not be defeated because its incidental features are to some extent profitable. It is only when

such profits or net income are used for private rather than public benefit that Congress has taxed them.

It is said that the fact that the incorporation was under the business law is indicative of its commercial purpose. This might be significant if not otherwise explained, but it is not conclusive. A corporation so organized is not, merely because it is permitted thereby to engage in business, precluded from an exclusively charitable purpose. The purpose of its organization and operation is still a question of fact, and the evidence may be such as to show that its purpose was charitable despite the ordinary implications of the statute under which it was created. The suggestion also arises that the stated purposes expressed in the charter are entirely consistent with a corporation to be conducted for private gain—that a school or a sanitarium is not necessarily charitable or nonprofitable. And this indeed is true By its charter this corporation might lawfully have been used as the means of increasing the wealth of its founders and stockholders. But the evidence is all to the effect that this was never the purpose or intent and has not been the effect. Looking to the purpose, as the statute requires, it becomes a question again of fact, as disclosed by evidence, and this is not determined by what might otherwise have been consistent with the charter.

In considering whether a corporation is religious, charitable or educational, we must always be guided by the character of the organization and its activities. Religion is not confined to a sect or a ritual. The symbols of religion to one are anathema to another. What one may regard as charity another may scorn as foolish waste. And even education is today not free from divergence of view as to its validity. Congress left open the door of tax exemption to all corporations meeting the test, the restriction being not as to the species of religion, charity, science or education under which

they might operate, but as to the use of its profits and the exclusive purpose of its existence.

We are of opinion that the purpose of the petitioner is within the statute, that its financial activities are only incidental to this purpose and do not change it, and that its earnings are all devoted to this purpose. The petitioner was therefore exempt from tax and there is no deficiency.

Order of no deficiency will be entered.

DISARMING MINDS

Disarming the nursery of war toys is only a first step toward disarming minds. There are war story books, war school books, war pictures, military monuments and military songs. . . .

Three fourths of all the pages in school histories used to be given to wars and the glorification of wars. This had shrunk to one fourth in 1923 in the United States, according to the report of a special committee of investigation.

History used to be taught as if human progress was made only in war years. The new education teaches that peace periods are the only seasons of progress and that war always interrupts progress.

"History is now being made" is an old sentence with a new meaning. History is now being made when education increases, child labor diminishes, inventions multiply the comforts of common living, and people are healthier and live longer. In health and disease alone, war stands condemned.

Peace education leads children to praise the inventor of electric light but not the inventor of poison gas. The California gardener whose name identifies new fruits and new vegetables the world over has done far more for the human race than any soldier of entire history.—*Selected.*

AT PEACE WITH THE WORLD

F. B. WHITNEY

COULD man's dream of a future heaven promise more to him than a state of consciousness in which he was at peace with himself, his fellow man, and all the universe? Man has become so involved in inharmonious conditions, so used to inharmony and confusion, that he almost thinks that perfect peace must belong to some other sphere, to some future period of time.

Possibly those who vision a future heaven have in mind a time and a place when and where an absolute peace consciousness will operate. We can see that those who think of hell as some future place of punishment must also think of it as a place where the peace consciousness is lacking. Man has been inclined to think in terms of future heaven and future hell because he has not realized that right here and right now he can demonstrate either the horrors of hell or the glories of heaven. His state of mind determines which condition shall obtain.

The person who does not get along with others, who has a warring disposition, who finds himself in personal combats and turmoils, has but one thing to handle: his own outlook upon life. He does not have to discipline other persons or bother about their conduct; he does not have to deal with persons or with things. The change must take place within himself. He must change his own attitude toward life. He must change his consciousness.

If you are now at outs with any one, if you are engaged in any little private wars, just go back in memory and see the time when you were mentally disturbed and susceptible to inharmony. Possibly at the time when you were not master of yourself you let your

temper get the better of you and a long friendship was changed into hard feelings.

We sometimes ask, "When will wars cease?" Many plans are offered to help nations do away with warring. Laws and conferences and peace committees are given place in most of the attempts at working out some proposition for world peace. Wars will not cease, however, until individuals give up the warring spirit. So long as an individual is pugnacious toward himself and toward others, just that long will the seed of war be germinating.

The individual will not find peace until he becomes peaceful with those about him. His own life will be disturbed just so long as he is a disturbing element in the life of another. One cannot be quarrelsome with others and be at peace with himself. If he would be at peace with the world he must first get a consciousness of peace within himself.

Every time we think inharmonious thoughts about others we disturb our own harmony. Our attitude toward others shows the attitude we have toward ourselves. If we send out thoughts that are not peaceful we can be assured that some of them will lodge in our own consciousness.

Personal consciousness is back of all inharmony existing between ourselves and others. The belief that we can be unjustly treated is characteristic of personal consciousness. This belief, if not erased, attaches itself to some person in our sphere of action. Then the person appears to us to be working contrary to our best interests.

The persons who appear in our lives have nothing to do with our joy or our unhappiness. We can prove this statement very easily. If a person's mind is set against others, if he is in a state of consciousness that is adverse to others, they can do very little to help him. He cannot be helped until his belief is transformed. This transformation, of course, must take place in his

own consciousness. No one can change this but himself.

An unpeaceful attitude of mind works itself out in many ways. No doubt we should be surprised to see how many adverse situations come about in our lives solely through our failure to be peaceful and harmonious. Were we to have an instantaneous change from our present consciousness to one of perfect peace we should discover that we had a great number of unpeaceful thoughts to give up.

If one is not peaceful his thoughts are in turmoil. There is a mental disarrangement to some extent even though one is inharmonious to a small degree only. Every unpeaceful thought causes some mental disturbance. If one is mentally disturbed his thoughts are clouded, his decisions and judgments are prejudiced and unfair.

If one is not peaceful his outlook upon life is a pessimistic one. If mentally disturbed he cannot scale the heights of spiritual dominance. The peaceful person is always optimistic. In his peace he sees back of things as they appear. He sees the innate peace; he beholds the deep stillness back of all persons and things. He lives apart from the jazz and turmoil of the world; his consciousness of peace transports him to celestial realms where naught but peace prevails.

Need we stop to think of what an unpeaceful state of mind can do to the physical body? Have we not on every hand evidences of weaknesses and diseases brought about by inharmonious thought? Can we believe that drugs and serums can do any good to a patient in the throes of a disease caused by a mental disturbance? So long as a patient persists in his adverse thought, can he be drugged into better health?

When one comes to a metaphysical healer for treatment, the healer first tries to set the patient's mind at ease. He tries to get the patient to relax and to give up all his resisting, warlike, tense thoughts. Before

the physical organism can be healed of its infirmities, the mental life must be changed. Before the physical outpicturings of fear and hate can be removed from the body, fear and hate must be removed from the mind.

An unpeaceful attitude of mind takes a tense grip upon the muscles; the cells of the body enter into a condition that we may think of as unhappiness; there are congestions and stagnations in the body; there is a general lack of buoyancy and free-flowing life. The muscles, nerves, and glands are unhappy; like unhappy employees they fail to do their work properly. They seem to quarrel among themselves. There is a lack of smoothness in their functioning.

When we get the consciousness of being at peace with the universe, we are at peace. Nothing can disturb our peace and bring us inharmony when our hearts are established in peace. Nothing can take the place of such a peaceful state of mind. It is heavenly in itself.

LET GOD WORK

After we have done our part faithfully, earnestly, we are told to "stand still, and see the salvation of God which He will work for you." "The Lord shall fight for you, and ye shall hold your peace." See the conditions here imposed. This invisible Presence will remove from your path the big difficulties, which look to your mortal vision to be almost insurmountable, only on condition that you *stand still.* The Lord will fight for you if *you hold your peace.* But there is nowhere any such promise of deliverance for you while you preserve a state of flutter within. Either one—this state of internal unrest, or a forced external quiet, which simply means compressed anxiety—completely prevents this invisible omnipotent Force from doing one thing for your deliverance. It must be peace, peace; possess your soul in peace, and let God work.—*H. Emilie Cady.*

REMEMBER—YOU'VE PRAYED

EDYTH HUNTING

ONE MORNING recently I woke up with the feeling that a very heavy burden was upon me. I did not feel equal to the tasks that were before me. There were many things that I felt I must do before I left my home for my office and I could not see how I could ever do them all in the limited time I had at my disposal. They all seemed imperative, urgent. What could I do? Suddenly the thought came to me: "Why don't I put this burden upon God?" He had promised that he would bear my burdens whenever I should turn to him for help. I felt great need now. I would ask him. I stopped a moment, became very still, holding my thoughts upon God as the one and only power and intelligence; then I asked him to help me by giving me the guidance of divine wisdom, that I might do in divine order all the things that I felt must be done, and do them in the time I had to give to them.

Having thus established myself in this relationship to an all-powerful, all-wise, all-loving Father, I felt almost immediately relieved of the sense of burden that had weighed upon me, and I thanked him that I had his guidance.

Without my knowing how, the tasks that had seemed so formidable were accomplished; without being conscious of any strain or great hurry, I suddenly realized that the last thing—on a list that a very short time ago had seemed endless—had been done. I looked wildly at my watch, thinking that I had forgotten all about time and that surely I was very late in starting for the office. Greatly to my surprise my watch told me that I still had time—and to spare. I couldn't believe it. Had I really done all my tasks? I enumerated them to myself, running through the list that I

held in my hand. Yes, they had all been taken care of, and in even a more satisfactory way than I had ever expected. I could scarcely believe it—but it was true. How lucky I was!

"How lucky I was!" Yes, that is the thought that first came into my mind. I confess it with humiliation but with the hope that it may show some one else the lesson it taught me. I had appealed to a higher power for help; I had been helped. Instead of consciously realizing that I had been able to accomplish so much because I had followed the guidance of divine law, I failed to recognize this law. I was merely lucky.

I went to my office; I began my work at my desk; I glowed with satisfaction in a sense of freedom because I had been so lucky as to get all the things done that had needed to be taken care of that morning. I was free to give my undivided attention to my office work. Suddenly, and just when I seemed to be most completely absorbed in my work, this thought struck me with force: "Why! you prayed!"

It did not seem possible, but it was true that I had actually forgotten that I had put all the burden of the accomplishment upon God. Everything had moved along so smoothly that I had felt there was nothing strange or out of the ordinary about it until I realized that what had seemed so impossible for me to do without help was not only done in shorter time but much more easily than I could have done it alone. Then my heart went out in gratitude to God for his help, and gratitude for being shown so plainly that he does answer prayer if we but leave all to him and just go on, untroubled, unhurried, and thankful that he is guiding us in the right way always.

As I sat there thinking about this very certain, very definite answer to a prayer, which I had failed to recognize as an answer to prayer, it occurred to me that the same thing must have happened to me many times

before. I realized that it was almost a habit of mine to pray and then forget that I had appealed to a higher power for help, and to think of my good fortune as something apart from God.

After this unmistakable answer to prayer, and my tardy realization of it, I think that never again shall I forget for one moment, when my prayer is answered, where the power, the wisdom, the intelligence, and the help came from. And, remembering this experience, shouldn't I get a great deal more out of this higher power when I use it consciously? Don't we always get a great deal more out of any law—true law—when we recognize its workings and consciously rely upon the unfailing results? I feel that I have learned something about this great power, prayer, that I had never known before. I should use it constantly and should know that it is unfailing—should know that the working out of God's law *was* luck for me—good luck, because it was of God—God working through me, guiding me as to the intelligent way of working with the law to the best advantage.

ARE YOU READY FOR CHRIST

Has the Christ been forced to pass you by because your heart and mind were filled with pride, resistance, doubt, and fear?

The Christ cannot be born in your consciousness until you have cleared the way for him. Let us in faith and humility prepare a room in the inn of our consciousness which he may enter.

Christ stands today at the portal of your life. Open the door wide, and he will immediately come in. With his coming, sorrow will flee away, and a great light will illumine your path. He will bring healing to your mind and body, and peace will be your portion forever. —*Scientific Christian Training.*

THE KEY TO PEACE

By Frederick Steiniger

UNDERSTANDING is the key to peace. Understanding is the common ground of Truth whereon differing minds meet in harmony. Understanding overcomes all obstacles; it levels the mountains of ill will and of hatred; it bridges the chasms of bigotry and of ignorance. To my mind, "understanding" is the greatest word in any language.

With understanding man can accomplish all things, even the establishment of universal brotherhood and the restoration of God's kingdom on earth. For every appearance of evil is but a chimera of misunderstanding, and as mist dissolves before the sun's rays, so the clouds and phantasms of error are dispelled into their natural nothingness before the bright effulgence of perfect understanding.

When we understand as God understands we see all things even as God sees all things. And since God, who sees and understands perfectly, sees no evil because there is no evil, we, when we attain perfect understanding, shall see clearly the unreality and the futility of appearances of evil to which, through misunderstanding, men now attribute substance and reality.

When we understand, we love. We see that there is no reason why we should not love. We see that the traits of character in others to which we have been objecting have a foundation in reason and, when viewed in an understanding of the Creator's universal plan, have their inevitable purpose and their true utility in his eternal scheme. We see that, if we ourselves will but take the steps necessary to adjust our own viewpoints to envisage God's plan as expressed in the characters and in the minds of others, the foibles that irritate us and the traits that annoy us are irritating and annoy-

ing only because we do not understand their true interrelation in God's plan. It is as if we viewed a beautiful mosaic or listened to some exquisite music with the unseeing eyes or the untrained ears of a tyro, rather than with the developed and cultivated senses of the connoisseur. When we understand we see truly, and we see Truth. When we do not understand, perforce we form imperfect judgments, judgments that cause turmoil and strife and ill will and all manner of discord or inharmony.

Understanding is a universal solvent. What problem perplexes you this day? Get a clear understanding in Truth of all the factors that enter into it, and at once it loses its complexity. It becomes simple instead of complex. It terrifies or worries you no longer. Understood, it is no longer veiled in darkness for you, but it stands out in the bright light of Truth, and you readily perceive the steps that you must take in order to arrive at its solution. No matter what the problem, no matter how intricate or insurmountable it seems, it becomes as easy as a simple problem in arithmetic is for a professor of differential calculus, once you have attained a spiritual understanding of it.

All soul progress, as we look back upon it, reveals a narrative of difficulties, obstacles, and problems solved, sooner or later, by our understanding of their innate simplicity. For nothing really is difficult—things but seem difficult or impossible to our misunderstanding, or nonunderstanding, minds. If we bring to this or that problem an earnest willingness to understand its every factor, praying for light from the Source of all light within us, according to our spiritual growth and our intensity of desire, we shall, quickly or slowly, understand it in every detail necessary to its solution. We have only to seek light, and light—the radiant and glorious light of understanding—shall flood our consciousness

and shall dissolve all mists of false reasoning, incomplete understanding, distrust, fear, or baseless envy.

Incomplete understanding, like half truth, is worse than none. When we understand but one factor of a situation or a problem, for instance, our handling of it necessarily is based on partial understanding, which is indeed misunderstanding. How many times have we completely altered our opinion of a person, or of a situation, on learning of some factor or circumstance that previously had been hidden from our view? We then realize that our first judgment was in error, untrue, simply because we did not understand completely. We understood partially, so we could not judge impartially. But with complete understanding, we see the complete truth of the situation, the problem, or the person, and we are able to pass judgment that is in accordance with Truth.

All strife is based on misunderstanding. There is no conflict of interests where there is complete understanding of the reciprocal rights and duties of each one concerned. Rights do not conflict where complete understanding prevails, because with an understanding of Truth the rights of all individuals are seen to dovetail with a nicety that is divine. Truth can have but one interpretation that is true, and that interpretation necessarily is based on complete understanding of Truth. Since, therefore, understanding eliminates the cause of strife and of conflict (misunderstanding), understanding is the key to peace.

Peace between peoples is based on the same principle of mutual understanding as is peace between individuals. When two persons understand each other's aims and aspirations and rights, there is no likelihood of friction or animosity between them, for friction or animosity always arises from misunderstanding. When two peoples understand the principles of international justice and comity, and the just functions of their rulers

in the scheme of government, they cannot be led into war against each other, no matter how insidious or coercive the machinations of those who may be interested in promoting war. A simple and complete understanding by national groups or peoples of the characteristics, the rights, and the aims of other national groups or peoples, prevents international distrust, strengthens mutual faith, promotes international camaraderie, and insures the blessings of constant international peace.

Peace on earth, good will among men, comes with the light diffused by the Bethlehem star of universal understanding of Truth, and with the acceptance of its guidance by all men.

PRAISE TO GOD

MARY S. FLINT

For every blade of grass,
We praise thee, O Father of love!
For the bright tinted flowers,
We give thanks, O God!
For the fresh winds of the springtime,
We are grateful to our Maker.
For the clear, blue sky and the fleecy clouds,
We sing praise.
For each new bud that opens to the light,
We render thanks.

For the sweet singing birds,
Our hearts are filled with thanksgiving
and love to thee.
For the mountains that speak thy praise,
We render grateful tribute.
For the cattle on a thousand hills,
We are mindful, O God!
"Let everything that hath breath praise Jehovah.
Praise ye Jehovah."

A LESSON ON SPIRITUAL HEALING

By IDA M. PALMER

WHAT is spiritual healing? Spiritual healing comes to a person as a result of a change in his consciousness. There is a cause for every appearance. That cause is a mental cause. Everything that comes to you is a result of your attitude of mind.

Frequently persons ask healers what thought has caused a certain condition. Our attitudes of mind, our states of consciousness, make the conditions in our worlds. We establish states of consciousness by our habits of thought. If we are often suspicious, suspicion becomes in us a habit of thought; we become suspicious of every one. As a result people cease to trust us; for what we sow we must reap. Such is the law. If we expect people to trust us we must trust people, for we are establishing a state of consciousness which will bring forth after its kind.

A thought habit of criticism will cause rheumatism; one such thought will not have such a result, but a habit of thinking critically will. An explosion of hate or the display of violent temper may cause an attack of rheumatism. The thought that prompts such feelings poisons the blood. To remove pain without changing the consciousness that has caused it, without teaching control of temper, without replacing hate with love, can avail little.

As you learn to love, you encourage instead of criticizing. Morphine will remove pain, but as it does not remove the cause the pain comes back. The only way for you to be healed is to be converted; cease criticizing and condemning yourself or another, and learn to love. This work will be permanent work, although its consummation may take some time. The consummation may be an instantaneous healing.

A man may have a paralyzed arm as a result of his selfish desire for money, and though he may find temporary relief in mental suggestions of health, he will never get permanent healing until he understands and conforms to the divine law governing possessions.

What is the divine law governing possessions? A woman once told me that she wanted to get hold of the prosperity law. I asked, "Don't you know that prosperity means more than getting money?" She answered, "If you will just teach me how to get the money, I can buy everything I want." She did not want to get hold of the law; she only wanted the things that the law would bring to her. She did not know that if she would first seek the kingdom of God and his righteousness, everything that she could desire would come to her. She did not care anything about the kingdom of heaven.

Things never bring satisfaction; they bring added responsibilities. When you enter the kingdom of God, the kingdom of heaven, and learn to work with the law, then the law works for you. First become obedient to the law and put yourself in harmony with it by right thinking; then you will know that there is an abundance for every one. If, while you are holding a thought of prosperity for yourself, the name of some one else comes to you, speak the word for him too. You can have all that you want and your friend can have everything that he wants, because there is an abundance for every one. You can have all you need, if you trust God.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. . . . For your Father knoweth what things ye have need of, before ye ask him.—*Matthew's Narrative.*

THE HOME

THE BIBLE AND THE CHILD MIND

By Frances W. Foulks

THE promises given in the Bible are "for perpetual generations;" if early implanted in the mind of the child, they will be invaluable as spiritual guides in the years to come. They will mean more to the child grown older than would the heritage of a city block of high buildings, or a safe-deposit box filled to overflowing with stocks and bonds. Riches, for him who knows not whence riches come nor how to use them for the glory of God and the good of man, have a way of taking flight. A mind well filled with the powerful and creative thoughts of the Bible is a storehouse of wealth, a possession which neither person nor circumstance can take from one. Such a mind is a bank of heaven, and within it is found the remedy for any need, whether that need be mental, physical, or financial. When one turns to this rich consciousness within himself, the exact verse that will meet the immediate need presents itself. It repeats itself over and over until it makes itself heard above human fears and doubts. It helps him to recognize and coöperate with the divine power that is within him. The divine takes possession of his personality, and he becomes strong, calm, unafraid. He feels such faith welling up in him that he can, as it were, stand aside and watch the law of righteousness working for him.

When a child learns a Scripture text, the meaning may seem to him to be vague, yet in his mature life the text comes back to him in time of stress and becomes a veritable tower of strength. We are fortunate if we

have learned Scripture texts in childhood. Without thought or search on our part, these texts rise out of the subconscious to meet the occasion; they repeat themselves in our minds at the very moment that our human minds most need their help. They give us the strength to stand, or the courage to go forward.

The difference between the one-year-old and the seventy-year-old is mainly the difference between their subconscious minds. The one-year-old has not yet filled the chamber of this life's subconscious mind. The seventy-year-old has his subconscious mind's chamber full of thoughts and impressions which he has accumulated. The man of seventy may he happy, hale, prosperous, full of peace; or he may be miserable, sick, in poverty, with a mind that gives him little satisfaction. He has built what he is and what he has, according to the preponderance of high or low thoughts which, through life, he has filed away in his mind. The thoughts that were impressed on his mind, during his childhood, largely determined, through cumulative influence, the character of the thoughts that he later chose to accept. In his childhood an attitude of mind was formed in which his own thoughts later were born, and these thoughts in turn supported and strengthened his attitude of mind in its upward or its downward vision.

The Bible not only contains many wonderful promises that form a consciousness which will carry one through a triumphant life, but its purity of language forms a standard of thought and word that is not found in any other book. Children who have memorized many Bible texts, who have heard the stories of the Bible, the Psalms, and the sayings of Jesus, will not delight in the sound of slang or in slovenly expression, nor fall into the habit of using such language; nor will they be likely to care to listen to questionable stories. Their delight will be in good literature; they will attract to themselves companions whose minds are clean,

who are seeking a higher knowledge and understanding of life.

If a person has memorized Bible texts from babyhood, and has seen practical use of such texts in times of need, it is natural for him to turn his mind Godward for help in every emergency. He has formed a habit, a very wonderful habit. He will keep it, because he will have proved God to be his most dependable help. Allowing a child to go outside of himself for help, to depend on other persons to decide for him between right and wrong, or to run to some one when fearful, makes him a leaning, vacillating person in later years. To teach the child to go within, where dwells the Knower of all, to be still and to listen until he makes his own decision or overcomes his fear, builds a strong, stable character. Each child is in himself a study, and each needs to be dealt with differently, perhaps, but in each there is a center where Truth abides. It is the privilege of the true parent to educate the consciousness of the child in Truth.

In every soul there is a craving for Truth as it is taught in the Bible, for the Bible is a book of the journey of the soul out into experience and back to God. For this reason Bible stories are ever fascinating to children. If these stories are told to illustrate the truths that they are intended to teach, they make a lasting impression on the child mind. To show that the reward or the punishment is based on the action of the chief character of the story is to make certain that these pictures will be drawn again into the mental realm when in some experience of life the soul needs the Noah obedience, the Abraham faith, the David courage, the Joseph high vision, or the Daniel bravery.

It is the right of every child to know of his divine heritage, and he can learn of this in no better way than through the Bible. This bedtime prayer can be taught to even a young child:

In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety.
As the child learns this he can learn also of the never failing presence of God, which helps one wherever and whenever he calls upon it. The Lord's Prayer may be taught to him later, with an explanation of its origin in the mind of the One who was closest to "Our Father." The story of the lad David, feeding his father's sheep, makes the 23d Psalm very interesting. The 91st Psalm may be taught in part, and explained. The 27th and the 121st Psalms, the first five verses of the 103d, the first three verses of the 46th, the first four of the 40th, the first seven of the 37th, some of the Proverbs, the Beatitudes, other parts of the Sermon on the Mount, John 15:7, Matthew 7:7, 18:20, and 21:22 are all powerful, and are all needed in the mind of every person.

"Lovest thou me? . . . Yea, Lord; thou knowest that I love thee. . . . Feed my lambs."

MEDITATIONS

I meditate upon health, upon the radiant beauty of perfect health.

I must ever recognize in myself, and in all others, perfect health, and not its seeming opposite.

I must never judge by appearances which deny the truth of perfect health, nor by feelings.

I must keep my thoughts very steadfastly on the truth of Being—perfect health.

I must never let my thoughts dwell on bodily conditions, but turn them immediately to my inmost God of perfect health.

Let me ever be filled with praise for the knowledge of perfect God-health eternally within me.

I have the power always to think and speak of perfect God-health for myself and every one of God's children.—*Good Will.*

BILLY LEARNS THE MEANING OF OMNIPRESENCE

THERE was a little stir of relief as the teacher laid the lesson leaflet aside with an air of finality. The subject of the lesson had been "The Omnipresence of God," and because the word "omnipresence" had appeared several times at the beginning of the lesson and had seemed difficult to understand, the children had made but very little effort to understand any of the lesson.

The teacher addressed one of the children: "Billy, did you say you had a new kite for your birthday? How was the wind for flying kites this morning?"

Several of the boys answered that the wind was "just right" that morning.

"Oh, were you all flying kites?" she asked.

"You don't have to actually fly kites to tell how the wind is," Billy said. "Why, I can tell that without even going outside."

"How can you tell, Billy? You can't see the wind, can you?" asked the teacher.

"No," Billy replied, "but you can see what it does to things that you do see, such as trees and grass and birds and clouds, and if you go outside you can feel it, too."

"Suppose you stayed inside and pulled the shades down—then you could neither feel it nor see the effect of it," said the teacher. "Would the wind still be blowing, do you think?"

This brought a laugh from the boys. "Why, of course!" affirmed Billy. "I know it's blowing, and I am going up by the schoolhouse after Sunday school and fly my new kite."

"But you can't see as far as the schoolhouse; are you sure the wind is blowing there?"

Billy was confused. "Oh, *seeing* hasn't anything

to do with it. Wind is just air in motion and air is everywhere whether you see it or not. I learned that in school."

"Good for you, Billy!" exclaimed the teacher. "Now, boys, in Sunday school today you are to learn that omnipresent means everywhere present. God is omnipresent—present everywhere—as Billy says the air is. When air is in motion we say it is wind and we can see the effect of it on trees and grass and other growing things. When we think of God as life we can see the effect of God in trees and grass, too. You know there is wind when you feel it on your face, and you know you must have life (God) before you can *feel* anything. Seeing has nothing to do with it. We know God is all about us, but we actually see and feel God only as life, love, joy, and so forth."

[EDITOR'S NOTE: This story is taken from "Child Unfoldment," a handbook for Sunday school teachers, written by Edith Kinley and Francis J. Gable. "Child Unfoldment," recently published by Unity School, shows how to make Sunday school lessons practical, and contains many pointed illustrations.]

WHAT ARE YOU BROADCASTING

Have you noted that musical instruments of different form and kind, if keyed to the same note, will all echo the note if it be touched on but one instrument? Sound waves touch the sympathetic key with unseen fingers and they answer in tones respondent to the keynote. So you . . . are sending forth tones of melody or discord, according to your aim or purpose in life, and these thoughts go forth to your fellows, whether in wail or song. Mentally to minister to minds diseased, to bodies racked with pain, or hearts wrung by deceit, it is necessary to think only the highest thoughts, so that the putting forth of streams of peace, health, and strength will reveal to the one receiving them the perfect wholeness, peace, and beauty of His spiritual being.—*The Gleaner.*

THOU ART, O GOD

Words by
THOMAS MOORE

Music by
JULIA RAINE

1. Thou art, O God! the life and light Of all this wondrous world we see;
2. When day, with fare-well beam, de - lays A - mong the open-ing clouds of e - ven,
3. When night, with wings of star - ry gloom, O'er-shad - ows all the earth and skies,
4. When youthful spring a- round us breathes, Thy spir - it warms her fra-grant sigh;

Its glow by day, its smile by
And we can al-most think we
Like some dark, beauteous bird, whose
And ev - 'ry flow'r the sum - mer

THOU ART, O GOD

night, Are but reflections caught from Thee. Wher-
gaze Thru gold-en vis-tas in-to heav'n, Those
plume Is sparkling with unnumbered eyes,—That
wreathes Is born be-neath that kind-ly eye. Wher-

e'er we turn, Thy glo - ries shine, And
hues that make the sun's de - cline So
sa - cred gloom, those fires di - vine So
e'er we turn, Thy glo - ries shine, And

rit.

1 2 3 4

all things fair and bright are Thine.
soft, so ra - diant, Lord! are Thine.
grand, so count-less, Lord! are Thine.
all things fair and bright are Thine.

1 2 3 4

MOTHERHOOD DEPARTMENT

DIET FOR THE PROSPECTIVE MOTHER

By Josephine M. Davis

Inharmony of any kind is an indication that there is need of higher thinking and living. If the prospective mother suffers inharmony and distress of mind, body, or even of affairs, she should not try to alleviate it in some external way; she should look for the cause of the inharmony. She should find out what Spirit is trying to teach her.

It may be that she is not fulfilling the law of life and love, and in consequence is eating food that is unsuited to the needs of herself and her child. She should meditate upon some of the qualities of God—life, love, and purity. Then her bodily desires will change; they will become more pure, less physical. She may naturally adopt a kind of food that is different from that to which she has been accustomed. Perhaps she will cease to eat foods that are the products of animals; perhaps she will be given new ideas on food combinations. The foods that nature prepares—the fruits and the green things—may become her chief dietary. Of them she will eat only what her body really requires.

"Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

The mother should keep her mind open always to the true Guide, which alone knows what is best for her and her baby. When she is living according to the divine law, in tune with God, thinking pure, loving, and constructive thoughts, she will suffer no inharmony of any kind. Through seeking always the higher ways and resting quietly and confidently in God, she will be led to do that which is best for her present need.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day. —*Genesis.*

God gives to us abundantly
Of all that we may need,
And with the riches of his love
He does our hungers feed.

—*E. P. V.*

Of this holy substance symbol, given out of thy hand, our loving Father, help us to fashion bodies fit for thy habitation. Bless us in all our ways; strengthen us with thy presence wherever we go; be the power working through us, in whatever we do. So shall we not fail, but triumph eternally with Jesus Christ. Amen. —*I. O. S.*

As we taste of thy gifts here and now, God, let us remember that thou art always here and now in every gift.—*G. H.*

Goodness and mercy have followed us all the days of our lives, and as we bow our heads in thankfulness to God may our hearts be filled with love for him, the giver of all good.—*B. B.*

BEDTIME PRAYER

Our heavenly Father, as we leave the day and commit ourselves to thy care for the night, help us to put away all bitterness, all criticism, and all envy. Help us to be kind and just and good. Then with peace in our hearts shall we sleep sweetly and even while we sleep shall we be enriched with love that will cause us to awake refreshed. Amen.—*George L. Perin.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 1, JULY 3, 1927.

Unity Subject—PERSONAL WILL RULES.

International Subject—SAUL CHOSEN KING. —I Sam. 10:17-25; 11:12-15.

17. And Samuel called the people together unto Jehovah to Mizpah;

18. And he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you:

19. But ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands.

20. So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken.

21. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found.

22. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage.

23. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among

all the people? And all the people shouted, and said, *Long* live the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

12. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13. And Saul said, There shall not a man be put to death this day; for to-day Jehovah hath wrought deliverance in Israel.

14. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15. And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they offered sacrifices of peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly.

GOLDEN TEXT—*What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Mic. 6:8.

SILENT PRAYER—*I do not exalt my will above my other faculties; Divine Mind, the king in me, inspires my every faculty to orderly and harmonious expression.*

The Israelites' choosing of Saul as king pictures the higher thoughts of the individual as giving the will first place in consciousness. The will is the executive faculty in man, and a strong, steady will is a necessary factor to his well-being. But one's will should always be led by and be subject to divine inspiration, one's higher judgment—Samuel and the prophets. When it is placed ahead of one's best judgment as the supreme dictator of the consciousness, discord and bondage are sure to result.

The reign of Saul represents in man the rule of the will functioning in the limitations of personality. Saul signifies the personal will.

At the beginning of Saul's kingship he was very

humble. "And Saul the son of Kish was taken: but when they sought him, he could not be found . . . And Jehovah answered, Behold, he hath hid himself among the baggage." True humility is one of the first qualifications for spiritual leadership; but Saul's humility did not last. It was based more upon shyness than upon the truly spiritual quality of humbleness and meekness.

"And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long* live the king." Thus the individual whose development has not yet passed the intellectual stage does obeisance to the will as being the leading faculty of man.

But Samuel had told the people of Israel that it was not wise for them to have a king, as the nations about them had; but that they should be led by judges. In individual consciousness this means that one should not lift up any one faculty of the mind above the others so as to give it the ruling power. One should always recognize God as king, and the Holy Spirit as guide and instructor; all of one's faculties and thoughts should be unified in obeying the divine leadership.

The will is a most complex phase of the mind; it often perplexes the most astute. The character of Saul has always been a puzzle to Bible students. A study of one's own personality, however, will reveal something of Saul's character. He represents that which lies very close to sense consciousness. When the personal will is given up wholly to the sense life, it may be referred to as a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized

by the Lord and was selected by him to be king, yet Saul did not adhere strictly to spiritual law. Though his power and right to be king came through obedience, he did not obey fully, and because of his disobedience he was deposed from his kingship later. Sometimes Saul followed his own impulses entirely, and at other times he carried out the word of the Lord in a greater or less degree.

At Mizpah Samuel called the Israelites together to Jehovah, to receive a king, since they so greatly desired an earthly leader, one on their own plane, to rule over them. Mizpah means "a watch-tower, lofty place, inquiry." It signifies spiritual watching and makes us think of the instruction of Jesus Christ, "take ye heed, watch and pray." The Israelites surely had great need of such an injunction at that time, and so do we whenever we either consciously or unconsciously seek to exalt some one of our faculties above our other true thoughts and powers and make it ruler over them. The faculties should all be developed together, and each should be given its proper expression in conjunction with the others and for the good of all, all being guided by divine wisdom.

However, if during our unfoldment we set up a lesser king than the one King of kings, and yet recognize the spiritual in degree, we shall find the wise judge Samuel at hand to give us true ideas regarding our kingdom. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah." We always have the divine plan at hand, in our higher consciousness, to follow if we will.

It was at Gilgal that the kingdom of Israel was renewed, or established more firmly. (See the last two verses of our lesson.) Gilgal means "a circle, wheel, rolling," and signifies the "rolling" away of sense bondage. The teaching here is that the higher thoughts of man are ever working toward his true deliverance from

sense and his establishment in spiritual perfection. (A circle always points to that which is spiritual.) Man may seem at times—for instance, in his exalting of the personal will—to be taking a roundabout way to spiritual realization and dominion, yet attainment of them is his real aim, and it will be established in due season.

QUESTIONS

1. In the choosing of Saul as king, what is pictured in consciousness? What does Saul's reign represent in man?

2. What is one of the first qualifications for spiritual leadership? Explain something of Saul's humility.

3. What do we learn from Samuel's instruction to the Israelites that they should be led by judges instead of by a king?

4. How may we understand something of Saul's character? When may we regard the will as a Gentile, and when as an Israelite?

5. What is the significance of Mizpah?

6. Give the inner meaning of verse 25 of our lesson.

7. Explain the renewal of the kingdom of Israel at Gilgal.

Lesson 2, July 10, 1927.

Unity Subject—SAMUEL'S ADMONITION TO ISRAEL.

International Subject—SAMUEL'S FAREWELL. —I Sam. 12:1-5, 19-25.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day.

3. Here I am: witness against me before Jehovah, and before his anointed; whose ox have I taken? or whose

ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5. And he said unto them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness.

19. And all the people said unto Samuel, pray for thy servants unto Jehovah thy God, that we die not; for we have added unto all our sins *this* evil, to ask us a king.

20. And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart:

21. And turn ye not aside; for *then would ye go* after vain things which cannot profit nor deliver, for they are vain.

22. For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself.

23. Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way.

24. Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

GOLDEN TEXT—

Thy lovingkindness is before mine eyes;
And I have walked in thy truth.

—Psalms 26:3.

SILENT PRAYER—*My wisdom comes from Spirit. I am obedient to the instruction of this higher, spiritual judgment, and am richly blessed.*

Facing that which is real (Israel), the spiritually awakening individual comes to the point of reckoning before he goes on into a fuller degree of unfoldment. This reckoning is depicted in today's lesson as Samuel's

calling the Israelites to witness against him. If he had taken from another, if he had defrauded, oppressed, or exacted ransom from any, he wished to repay.

While every day is a day of judgment for man, yet there come great periods of readjustment when more complete reckonings are made. These recurring judgments become increasingly thorough until one reaches the adjustment which covers the whole life, when all one's shortcomings and wrongdoings are rectified. At such a moment one needs to be fearless and to make a straightforward declaration. This may not be difficult where one's record is as good as Samuel's was. If one's record is not just what it should be, there is all the more necessity for a fearless effort to make a complete adjustment.

This lesson does not apply to the outer only. It refers equally to the faculties and forces of the individual, because right-use-ness is just as essentially applicable to the inner life as to the outer life. No willful demands upon or suppression of one's forces will result in satisfactory attainment. We must learn to be as just with ourselves, with our own thoughts and inner capabilities, as we wish to be with the world without.

The crucifixion of Jesus preceded the resurrection of the Christ; the adjustments of Samuel preceded the presentation of David as king; so the redemption of all an individual's faculties and forces precedes his full spiritual illumination. It then remains for the individual to live by the Spirit which has been awakened by this process.

QUESTIONS

1. In his spiritual ongoing does man reach special points of reckoning? How do these special reckonings differ from the daily reckoning or judgment?

2. What is one of the greatest needs in one's special reckonings?

3. Does the law of right-use-ness apply to the inner man as it does to the outer? How?

4. What does the final adjustment made by Samuel symbolize?

5. When an individual has been spiritually illumined, how should he live?

Lesson 3, July 17, 1927.

Unity Subject—LOVE CHOSEN FOR KINGSHIP.

International Subject—SAMUEL ANOINTS DAVID.—I Sam. 16:4-13.

4. And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5. And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

7. But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

GOLDEN TEXT—*Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity.*—I Tim. 4:12.

SILENT PRAYER—*I acknowledge the supremacy of divine love; daily I practice the principles of love in my service to God, to myself, and to all men.*

The lesson for today really begins with the 1st verse of the chapter instead of the 4th. Jehovah had rejected Saul as king over Israel. Samuel was commanded to go to Bethlehem and anoint a son of Jesse to be king in Saul's stead. Samuel feared to go lest Saul might hear of his going, and kill him. By pretending that he was going to offer a sacrifice, Samuel was to hide his real mission from Saul. Jesse and seven of his sons were called to the sacrifice. Then David, Jesse's youngest son, was anointed. And "the spirit of Jehovah came mightily upon David from that day forward."

Jehovah is the Lord, the law. Samuel represents man's higher judgment. The sacrifices so often referred to in the history of the children of Israel symbolize the giving up of material pleasures. The giving up of some decided error often seems, to the natural man, to be a sacrifice. Saul represents the will functioning in the limitations of personality. David signifies love. His home was in Bethlehem, "the house of bread," the substance center in consciousness. "Wealthy" and

"substance" are also suggested as meanings of Jesse. There is abundant substance where love abides.

Saul (the personal will) had been chosen king over Israel (the religious thoughts of man). Because the will was not wholly dedicated to Jehovah but gave itself over to excessive personality, it was, by means of the righteous law that works within the individual, denied the right of rulership in the body. To Samuel (the higher judgment) it was shown that the rule should come from the heart rather than from the head, and so David (love) was chosen king. He was anointed with oil. This means that love was quickened by an outpouring of the Holy Spirit, then was lifted up gradually to its dominion.

The Lord does not see as man sees. Samuel would have anointed Eliab, Jesse's eldest son, to be king because of his fine countenance and his stature, but Jehovah told Samuel not to judge according to appearances. Because Jehovah looks at the heart, and not at outer seeming, Eliab was not chosen.

The next two sons represent two extremes in consciousness. Abinadab means "father of nobility, my father a prince, generosity," and Shammah means "desolation, destruction." Both extremes are out of harmony with the perfect law of Spirit, and therefore are not eligible to spiritual leadership. David, the shepherd lad, was the chosen one. David's faithful service in the humble walks of life seems to have been an important factor in preparing him for his greater ministry. "He that is faithful in a very little is faithful also in much."

To serve well, wherever we serve, unfailingly leads to advancement; loving thoughts and loving minds always seek to serve. The slogan, "He profits most who serves best," is familiar to every one. What is true in this respect in the world of things is true also of spiritual things. When the desire for service is rec-

ognized in its spiritual aspect, it receives a quickening which promotes it rapidly to a position of authority.

QUESTIONS

1. What does David represent in consciousness?

2. Why was Saul, the personal will, denied the right of rulership in the body?

3. Why was David, instead of the elder sons of Jesse, anointed for kingship?

4. What insures one's advancement?

5. What occurs when service is recognized in its spiritual aspect?

Lesson 4, July 24, 1927.

Unity Subject—LOVE DESTROYS MORTAL ERROR.

International Subject—DAVID AND GOLIATH. —I Sam. 17:31-37, 40-42, 48-51.

31. And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.

32. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth.

34. And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock,

35. I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him.

36. Thy servant smote both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37. And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and Jehovah shall be with thee.

40. And he took his staff in his hand, and chose him

five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

50. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

GOLDEN TEXT—

Jehovah is the strength of my life;
Of whom shall I be afraid?

—Psalms 27:1.

SILENT PRAYER—*Divine love quickened in me causes me to be fearless and invincible in overcoming error thoughts.*

The army of the Israelites and the army of the Philistines represent two aggregations of thought that are in the mind of every individual: those that know and strive to follow the truth, and those that are in open enmity and violent opposition to everything God-like. In metaphysics we call these armies truth and error. The error army seems the larger and the stronger in every way, because it is principally in the visible or outer expression, while the army of truth is made up of spiritual, invisible forces.

We are often scared, even terrified, at the giantlike proportions of some leading thought on the error side, represented by Goliath. One's Goliath may be different from that of one's neighbor, but each Goliath boasts and brags daily of its strength, and intimidates with its show of power. People who depend upon the resources of materiality, as Saul had come to do, often give up in despair when these thoughts of sense continue their bullying methods day and night. There is but one way to meet and subdue them, and that is through the power of love, represented by David, the ruddy-faced shepherd boy. When he suggested that he could, single-handed vanquish the giant of the Philistines, he was ridiculed by his companions. Saul was grasping at straws, and was willing to try anything. He put his own armor on David, but it did not fit, and was cumbersome. David refused to wear it, saying that he had not "proved it." This illustrates the necessity for one's doing things in his own natural, original way. People who try to fight their battles by using the methods of others, that is, by imitating them, usually fail.

David, unlike Saul, did not depend upon the army, but proclaimed the hosts of the Lord as his resource. Evidently he understood the power of the word, and met every boast of the giant with strong denials and with affirmations of efficiency. He was fearless, and his assurance led him to victory. An oral statement of Truth will often demonstrate where the silent thought will fail. The Philistines represent the most external thoughts, and they respond most quickly to the spoken word. Warts, birthmarks, and congested glands vanish at the audible word of denial rightly used. The flesh is very responsive to the word of authority.

The smooth stone that David used is the rock of faith; the sling is the assurance and force with which the mind sends forth faith to do its perfect work of

destroying error in its stronghold of mortal thought, the forehead.

The lesson may be summed up as an illustration of the necessity for employing boldness, courage, and fearlessness in demonstrating the truth. Some metaphysicians think that sympathetic love will bring results, but they are often disappointed. Love must have the assurance of truth, and must send it forth with confidence, courage, and power in both thought and word.

QUESTIONS

1. What do the two armies—the Israelites and Philistines—represent?

2. Why does the error army often seem the larger and the stronger?

3. What does Goliath signify? How does one overcome that which Goliath signifies?

4. What does David's refusal to wear Saul's armor illustrate?

5. What did David depend upon to give him the victory over Goliath? What is the significance of the smooth stone and the sling that he used?

6. How may this lesson be summed up?

Lesson 5, July 31, 1927.

Unity Subject—HUMAN LOVE AND DIVINE LOVE.

International Subject—DAVID AND JONATHAN.—I Sam. 18:1-4; 19:1-7.

1. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2. And Saul took him that day, and would let him go no more home to his father's house.

3. Then Jonathan and David made a covenant, because he loved him as his own soul.

4. And Jonathan stripped himself of the robe that was

upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.

1. And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David.

2. And Jonathan told David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself:

3. And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee.

4. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good:

5. For he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6. And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death.

7. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

GOLDEN TEXT—*There is a friend that sticketh closer than a brother.*—Prov. 18:24.

SILENT PRAYER—*My will is unified with love, and I do all in my power to further the reign of the Christ in my consciousness.*

The history of Saul, David, and Jonathan represents the development of a human soul. The value of this history lies in the accuracy with which it portrays the various aspects of divine love (David), human love (Jonathan), and personal will (Saul).

Saul, the will, draws to himself and builds in his consciousness a degree of love. This is his son, or thought

expressed, and takes form in the subjective consciousness as human love.

Jonathan loved David; he "loved him as his own soul." Jonathan means "Jehovah hath given; God-given;" that is, he came forth from Being. He may be said to signify human love, while David bespeaks divine love. These two are closely related in consciousness. Human love cannot live except it be linked to divine love. Personal will (Saul) suppresses the innate love of the heart (David) but cannot kill it.

Human love, as Jonathan, is working in the soul to perpetuate the link between the inner and the outer, the heart and the head, love and will (David and Saul). Even when we are willful and selfish in our external conduct, and are ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within us a yearning for love. If it were not for this inner link of human love we should, through the selfishness of human will, be cut off entirely from divine love. These hidden processes of the soul save man from being disconnected wholly from his divine source; hence the compact which Jonathan so strongly urged David to make with him. The human love of the soul sees the destructive tendencies of the selfish personal will and it secretly links itself to, or makes a covenant of eternal friendship with, divine love.

This lesson about Jonathan and David really depicts the merging of the human love into the divine. All the desire and the affection of the soul are centered upon the attainment of the great love which we have come to know as the Christ. (David was a type of Christ, and he was an ancestor of Jesus of Nazareth who so perfectly expressed and manifested the Christ in human form.) From the mortal viewpoint, Jonathan was the rightful heir to the throne of Israel, but he willingly gave up this right to David. He gave David all his princely garments: "And Jonathan stripped him-

self of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle."

The girdle that Jonathan gave to David connects itself, in one's thoughts, with the loins; the loins indicate strength, faithfulness, truth; "She girdeth her loins with strength;" "faithfulness the girdle of his loins;" "having girded your loins with truth." Thus the human phase of love, when it perceives the greater excellency and fitness of the divine, yields everything to it, and so becomes divine. (There is really but one love—God.)

In the latter part of today's lesson we find Jonathan seeking, by wise counsel, to cause his father to think better of his decision to slay David—David who had done so much to preserve Israel, to save the kingdom from its enemies. Jonathan succeeded in restoring David to Saul's favor for the time being; but the reconciliation that he brought about was short-lived. The selfish will cannot harmonize itself with the unselfishness of true love. Selfishness is doomed to pass away, but so long as it receives any place in the consciousness, it opposes the activities of love and truth.

QUESTIONS

1. What does the history of Saul, David, and Jonathan represent?

2. What is the meaning and significance of Jonathan? Of David? How are they related in consciousness?

3. Explain the working of human love, as Jonathan, in the soul.

4. What does this lesson about Jonathan and David really depict?

5. Jonathan gave David his girdle; what thoughts are suggested by the word "girdle"?

6. What do we find in the latter part of today's lesson? Can the selfish will harmonize itself with true love? Give reasons for your answer.

HEALTH

The love of God through Christ harmonizes my mind and heals my body.

God love differs from human love in life-giving power. The highest activity of human love is that between persons, but divine love transcends human limitations, leaps beyond the bounds of personal consciousness into creative law, where it works miracles.

Jesus taught the law of love as a life-giving panacea. The rich young man who had—so he thought—kept all the commandments was told that if he would love God with all his mind, heart, soul, and strength, and his neighbor as himself, he would attain eternal life. Right there Jesus pointed out love as the greatest of all healing powers.

Fill your mind with thoughts of divine love, and your body will respond in harmony and health.

HEALING THOUGHT

July 20 to August 20

The love of God through Christ harmonizes my mind and heals my body.

PROSPERITY THOUGHT

July 20 to August 20

The love of God increases and multiplies my Christ substance, making me a magnet for all good.

PROSPERITY

The love of God increases and multiplies my Christ substance, making me a magnet for all good.

God love is not only a source of health to the body but also it works in radiant substance as an increasing, multiplying agent, when it is set into action by a faithful thinker. One must exercise faith in divine love before it will work for one in the invisible realms. But whoever thinks about divine love, and firmly sets his mind upon it as a thing greatly to be desired, will surely find it bringing him into better and better financial conditions.

Affirm persistently the Unity prosperity word for this month and you will impregnate the super-substance, and make yourself a magnet for supply and success.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

WHAT PRESIDENT COOLIDGE SAYS ABOUT LASTING PEACE

Last January the Swami Yogananda, East Indian philosopher and educator, called on President Coolidge. The Washington Herald reports:

This is the first time in the history of India that a Swami has been received officially by the President. . . .

During the interview, which lasted several minutes, the Swami said: "Mr. President, it is only spiritual understanding between all nations that can bring lasting peace. If the navy is scrapped and the machine guns are destroyed, that will not stop war, for the people still would fight, if their weapons were but stones."

Continuing, the Swami declared that he was interested in America because it is a very powerful factor in the world.

To this the President replied: "That is very true. It is only the spiritual understanding between nations that can bring lasting peace."

WHEN I'M BIG I WISHT I COULD BE LIKE HIM

When Jesus wanted to explain to his fellow townsmen in Nazareth what he conceived his mission to be, he quoted from Isaiah:

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Thousands today are trying to follow in his footsteps, in hundreds of different ways. Perhaps in the past we thought that the phrase, "to preach good tidings to the poor," meant to conduct religious services. But there is another way of preaching—the loving-

service methods of such organizations as the Union League club of Chicago, the Big Brother clubs, and the Big Sister clubs. The members of these clubs give of their time, their love, and their experience to those less fortunate than themselves.

The American Magazine for last March told of the work that is being done by the Union League club. When the club members began their work in 1919 they went into a neighborhood where juvenile crime was frequent. In a district a mile square about eighty thousand people, belonging to twenty-two nationalities, were living in conditions that, to say the least, did not make for good citizenship. The boys of this neighborhood knew only one side of life and had no idea that any other sort of life was possible for them. As a result of their contacts with the Big Brothers they get a vision of better things and, as every boy is something of an idealist, they see that such things are possible for themselves. After his first meeting with a Big Brother, one boy said, with some purpose in his voice, "When I'm big I wisht I could be like him."

Let the secretary of the Union League club tell something of what has been accomplished in Chicago.

Some results of the club are very definite. There has been a great decline in the rate of juvenile delinquency in the district. It used to be one of the worst areas in the city, and there was literally war between the boys and the police. The decrease in delinquency is not guesswork, but is based on figures of the Juvenile Court. Where one hundred delinquent boys used to be brought to the court from this district, there are now but seventeen; one year the district provided 1,456 juvenile court cases, the next year only forty-four.

There used to be a breakage of lights by wanton boys amounting in the whole of Chicago to $20,000 a year. Four investigators from the City Hall found that for some reason—and *no other* explanation than the club could be given—there had been a great decrease in this breakage in our district.

In many cities the Big Brother clubs and the Big Sister clubs work in connection with agencies handling delinquents. In Montreal, Canada, the Big Sister club has a working agreement with all the big department stores; when a store detective finds a young girl shoplifting he does not send for the police, but for a Big Sister. The Big Sister does for the unfortunate girl what she would do for her own dearly loved sister if that sister needed help.

Judge Hoffman, of the Juvenile Court in Cincinnati, states that he refers many of his first offenders to Big Brothers, and in 92% of such cases he never hears ill of those boys again.

Did not Jesus say, "If ye know these things, blessed are ye if ye do them"? (John 13:17).

COMPLETELY CURED OF PHTHISIS

From the Johannesburg (South Africa) Star we clip the following item:

This week hundreds in Johannesburg have been crowding every evening to the Apostolic Faith Mission church in Kerk street to hear the Rev. Cyrus B. Fockler, pastor of the Gospel tabernacle, Milwaukee, U. S. A., and already he has demonstrated to his hearers many practical results of the doctrine which he preaches.

Mr. Fockler's methods are of the simplest possible nature. After delivering an eloquent and highly impressive address, he calls on any who are suffering from incurable diseases to come and be healed. Placing one hand on the head of the sufferer and the other hand over the afflicted part of the body, he utters a brief prayer of faith in Jesus' name. The results are frequently surprising. Last night, a miner suffering from phthisis, and who was so weak that he could hardly walk to the meeting, declared with dramatic emphasis, after Mr. Fockler had placed his hands on him and offered up the brief supplication: "At the time you prayed, sir, I felt life go down through my lungs and I feel strong already." On inquiry this morning, the miner was still strong in his affirmation that he had been completely cured.

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

CHAIN LETTERS

I have just received the inclosed chain letter. Please give me your opinion as to whether or not one should recognize letters of this kind and comply with the requests contained in them.

A chain letter is generally accompanied by a statement to the effect that a person failing to comply with the instructions will be overtaken by misfortune. When we receive a letter of this kind we consign it to the waste basket and deny the ignorance and the superstition that, through fear, prompt a person to send it on. Every one who receives a chain letter should deal with it as seems right to him.

A study of the subject of prayer from its spiritual standpoint, as Jesus taught it, shows that it is a loving communion in the inner consciousness of man between him and God. External forms of prayer have little connection with the true spirit of prayer. Man must acknowledge God to be the source of his good.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

SOWING AND REAPING

For a year I have written you at intervals and so far as I can see have had no results. I have prayed for certain things, and just as it seemed I was about to realize them, they have passed me by. I experience only lack.

The good things of the kingdom do not come to one because he writes to Unity; they come because he obeys the law.

You will reap a good harvest if you have been truly seeking, through the prayers we have sent you, to come into the consciousness of the kingdom of God; that is, to think and speak and act righteously. The time may not be quite ripe for the harvest, but so long as

you are declaring Truth and are thinking according to Truth instead of according to appearances, you are drawing closer to demonstration of the power of Truth to overcome lack and all other inharmony.

Have you sought to establish the Christ consciousness within yourself? It is for this that you need to pray. Outer things will be adjusted to the degree that inner adjustments take place. If you pray for outer things to take place as *you* have planned, you are vainly trying to influence God. Let your prayer be always for the uplifting of yourself. Harmony with God means harmony with his good. You can have only that with which your being harmonizes. Think about this.

If at present you seem to harmonize only with thoughts and conditions of lack, begin to change. The work must begin with your thoughts. The affirmations that we have given you from time to time have been for the purpose of changing your thought, not of changing your business. Look upon spiritual help from this point of view and you will see that there is no cause for discouragement regarding your receiving that help. Just recognize that you are under a law which is in truth always working for your good, and though you may not yet be fully realizing that good, you are being drawn closer and closer to it.

You should apply to yourself (rather than to your affairs) the thoughts that we give you. Remember that it is through the power of your Christ consciousness that your good is wrought. Work to gain that consciousness; give your attention to the idea.

STEADFAST IN PRAYER

Should one pray constantly, or should one simply ask and then leave the matter in the hands of the Father? What is the difference between vain repetitions and the constant prayer that brings results?

One should not pray to the Father as to some one who is apart from the one for whom the prayer is

offered. True prayer is for the purpose of adjusting man's mind, of freeing it from its false beliefs. If one believes in sickness and in existence independent of God life, he must correct such belief by learning to know his oneness with God life, God principle, perfection.

Vain repetition is the repeating of words without giving attention to the idea that the words carry. One must give his words of prayer the substance of his thought if he is to come into a realization of the truth that they should convey to his consciousness.

Constant prayer does not necessarily mean the constant repeating of words. One's whole life may be a prayer in so far as it is lived in an abiding consciousness of the divine presence. Such is the meaning of Paul's words, "Continuing stedfastly in prayer."

The amount of time that one needs to devote to prayer depends upon one's faith. The purpose of prayer is to bring one to a realization of Truth. Jacob wrestled all night with the angel.

No one can tell you how long to pray, for no one else can know your consciousness as you yourself know it. Let your prayers develop your spiritual consciousness, and bring to you a spiritual quickening which assures you that your prayers are answered. You will know when you contact Spirit.

IN THE BAPTIST CHURCH

More and more the message of Christ's healing power is being preached in the churches of the older denominations. We quote from the New York Times:

Faith healing is a living actuality, Dr. John Roach Straton told a congregation that filled Calvary Baptist church yesterday morning. His subject was "What the Bible Teaches about the Healing of the Sick."

"Beyond any question," said Dr. Straton, "nothing is surer than that God can and does still heal the sick through the power and love of Jesus Christ."

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken. —*The Editors.*]

HEALING

Seattle, Wash.—I wrote you for prayers to heal a seemingly dangerous and painful infection on my ankle. Although two doctors had treated it for more than two months, it seemed worse than ever. A week after I wrote, all swelling and pain had gone, and now the ankle is healed. It seems so wonderful to me that words can't express my praise to God and to Unity.—*A. K.*

Santa Fe, N. Mex.—Several months ago I was advised to undergo an operation for removing a growth from the rectum. I dreaded the operation and kept putting it off, as I had already had two others. I asked for your prayers and prayed with you, and tried to apply your teaching. Recently an examination showed that the growth had disappeared.—*Mrs. H. H. W.*

Atlanta, Ga.—I have been wonderfully blessed by your prayers. I had been sick for twelve years when a friend asked you to help me. The doctors had told me that I would never be well. I read some of your literature, and now I am healed. I am very happy and, best of all, I have found God.—*Mrs. F. J. P.*

Washington, D. C.—I thank you for your prayers for the recovery of my little granddaughter. When I wrote you she was at death's door. She is now well, and I thank God for hearing your prayers.—*Mrs. L. H.*

Brooklyn, N. Y.—A few days ago I telegraphed you and asked you to pray for a six-year-old boy who had been struck by an automobile. Doctors said that his skull had been fractured. They removed several pieces of bone from his head, but they did not expect him to live. That same day he opened his eyes and called for his mother. The doctors were amazed. Today he stood up in bed. He has no fever and has a good appetite. We are filled with joy and

thanksgiving, for he is on his way to complete recovery.—*J. F. P.*

Columbus, Ohio—My baby's eyes are perfect, thanks to God and to Unity. Two doctors, specialists, were baffled by the case. I wrote to you, and the baby quickly manifested perfection.—*Mrs. A. S.*

Los Angeles, Calif.—Months ago I asked your help in overcoming sleeplessness. Every night since then I have slept. I am much better in every way. I am trusting God more than I ever did before and letting go of worry. I am trying to use only good words and to think good thoughts. —*Mrs. G. D.*

Birmingham, Ala.—I thank vou for your help in my baby's illness—which the doctor called infantile paralysis. She has had a wonderful recovery, without taking medicine. She can walk, and even run and play.—*Mrs. W. T. G.*

Asbury Park, N. J.—Twenty days ago I fell and fractured my right elbow—split the large bone in the forearm about five inches, as shown by the X ray. Immediately I declared truth, and telegraphed Silent Unity for help. According to the doctors, my arm should have been crippled for my lifetime, but I did not accept this prediction, and held to my faith in God. I now have the assurance of the doctors that my arm is healed perfectly. Glory be to God and to Unity. My heart overflows with gratitude and love.—*Mrs. E. G. D.*

Portland, Oregon—I am so happy that I feel like shouting. I have received understanding from reading your letters and your literature. For five years I had been shut up in the dark, away from the sunshine, because light hurt my eyes and caused pain in my head. When I received the understanding that true help comes from the Lord within, and that He has promised, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." I got right up and went out into the sunshine, saying, "If the Lord helps others he will help me." Now, each day that the sun shines I am out of doors, bareheaded and without dark glasses. In the evening I sit and read by the lamplight. I praise God all day long and am very thankful that I found Unity.—*Mrs. R. A. B.*

West Frankfort, Ill.—After I sent you the telegram requesting prayers for my speedy healing, the abscess in my throat burst, and I got relief at once. Gradually I became better, and am now back at my work. Praises to God and

many thanks to Unity for the wonderful blessing.—*S. G.*

Vermontville, Mich.—I wrote you for prayers for my daughter, to heal her of stomach and bowel trouble. She is now able to eat without discomfort, and is back at work. God heard your prayers for her.—*Mrs. F. R.*

Racine, Wis.—A few weeks ago I asked you for help that I might sleep better. I now am sleeping better than I ever have before. I have learned to become very quiet, and this has brought me many lovely moments that I had not known were possible. I thank you for the God-given help. —*E. F. J.*

Eaton, Ohio—Discontinue prayers for me, for I am healed of goiter. I am happy, calm, and satisfied in my mind. I am doing my work with ease, and have been saved from an operation. My nerves have become strong and people close to me remark about my change for the better in disposition, looks, and weight. I thank God and also Silent Unity.—*M. B.*

Sea Bright, N. J.—Early last summer I wrote to you for prayers for our colored handy man, who had fallen down a flight of stairs. A doctor thought his hip was broken. While waiting for the ambulance to take the man to the hospital, I spoke to him about Unity and, much to my joy, found that he had been studying your literature for several years. When my husband came home that evening I told him of the accident. To my surprise (he does not read Unity literature) he asked, "Did you write to Unity?" I said, "No, but I will." After supper I wrote you, and we went to the hospital to see the patient. The doctors there said the hip was broken, and were getting ready to put on a 20-pound weight, to keep the injured leg from getting shorter. All day Tuesday I hoped and prayed for him, knowing that you would, too. When we went to the hospital that night, the man was radiant. X ray pictures had been taken, and showed that all bones were intact. Instead of being in the hospital ten weeks, as one doctor had predicted, he was out in less than a week. For this manifestation of God's ever present help, I give praise and thanks.—*Mrs. P. S. W.*

Birmingham, Ala.—My husband had the hiccups and could not stop them. He consulted medical experts without receiving relief. He was told that he would have to go to another city for special treatment. I telegraphed to Silent Unity for help, and I told my husband that the next time he stopped hiccuping he would not start again. At midnight

he stopped hiccuping and he did not start again. The next day he walked around a little and the day after that he went to work. We cannot find words to express our gratefulness. —*M. E. C.*

PROSPERITY BANK

Huntington Beach, Calif.—When I sent to you last fall for another prosperity bank, business in this little city was at a standstill. We had had an oil boom four years prior to that, and when the boom days were over, everything struck bottom. Then I received my bank, and I tried to hold a prosperity thought for the entire community. Very unexpectedly one man began to buy lots in the outer edge of the city. Soon others came and bought. Then all of a sudden we discovered that the men were all men from big oil companies. Now a wonderful new oil field is here, which promises to be one of the best in the state, and many people have been made prosperous. I wish more people would realize what the prosperity bank could do for them.—*Mrs. S. C.*

Meadville, Pa.—I have had a prosperity bank for about two years now, and in that time we have built a new house and sold the old one. This year we built and sold another house, at a good profit. My husband had a raise in wages about a year ago, and he has fallen heir to part of an estate that will amount to about $3,000. Our family have good health, and are happy. I thank Unity for the understanding I have of God's love.—*Mrs. A. C. G.*

Newberg, Oregon—I want to thank God and you for all the blessings that have come to me since I received the prosperity bank. One of my houses was empty, and the tenants of another one were getting ready to move out. I rented the vacant one, and the people that were in the other house decided to stay. Each one to whom I sent the Unity magazine has acknowledged it, and has thanked me. One woman met me on the street the other day, and said: "I am so thankful for the little book you sent me. I get so much good out of it."—*Mrs. A. S. C.*

Los Angeles, Calif.—Inclosed please find my check for the money saved in the prosperity bank. I am a high school teacher, a widow with a child to support, and at the beginning of the summer vacation I could not see how I could get through the summer without any salary. I did not worry, as I knew my trust in prayers would straighten every-

thing out for me—and everything was straightened. I am entering school again, better off financially than I have been in any previous summer. Through Unity and my trust in God I find that one needs not to worry, but just to live from day to day doing one's best, helping and serving as one can. I can't be grateful enough for what Unity has done for me.—*Mrs. H. L. B.*

St. Petersburg, Fla.—I wrote asking you to send me a prosperity bank and to give me your help in prayer so that I might raise $10,000, which was necessary to clear me of indebtedness. Within a week I received $5,000. It came from an unexpected source, through a business transaction that we had been working on for months and thought we had failed to put through. I thank you more than I can express.—*B. I. S.*

Moberly, Mo.—I have had many blessings since I received my prosperity bank. My son has found work, all my rooms are rented, and I feel much more contented. The Prayer of Faith is a help to me every hour. I cannot find words to thank you enough for your prayers, and for teaching me to understand God's works.—*Mrs. S. E. J.*

Ozone Park, L. I., N. Y.—When I was using my first prosperity bank my husband had the courage to change positions for the first time in eleven years. When I was using my second bank my husband received his first increase in salary. When I was using my third bank we were saved the outlay of what would have been for us a large amount of money. When I was using my fourth bank my husband received a Christmas present from the firm for which he worked. He now has had his second increase in salary within the year. We have been very happy since we became interested in Unity; in fact, we are different people. It is very delightful and satisfying for us both to be interested in the same thought.—*A. K.*

Binghamton, N. Y.—Through the use of prosperity banks we have been able to save enough to buy a business. —*C. A. M.*

Manette, Wash.—Inclosed find $2 from my prosperity bank. I have gained wonderfully. I am making three times as much money as I did before I got the prosperity bank. I thank God and Silent Unity.—*A. P.*

St. Louis, Mo.—The use of the prosperity bank has brought me wonderful success. I am doing better in my work; I am making better money; and I see more good in

the people with whom I work, which means a great deal, for my work and my surroundings in the past have been terrible. Since I have had my Unity bank I think and feel differently. I owe it all to the prosperity bank plan and I thank Unity.—*K. S.*

Sioux City, Iowa—Our business has increased very rapidly since I started using the prosperity bank. I am trying to help others in the way that God has helped me. —*Mrs. F. T. W.*

Provo, Utah—When I received my prosperity bank we were deeply in debt. Now we have paid all our debts and my husband has obtained steady employment. We thank God and Unity for these blessings.—*Mrs. G. H.*

Kansas City, Mo.—For about four years I had a growth beneath my chin which resembled a wart. Since I have had my prosperity bank the growth has disappeared. —*C. N.*

Billings, Mont.—Great changes have been brought about through our use of the prosperity bank plan—a better job for my husband, better living conditions, and better clothes. I thank you; may God bless all Unity workers. —*Mrs. E. B. M.*

Los Angeles, Calif.—Two weeks after I put the first thirty cents into my prosperity bank my husband was offered a good position, and our son found an excellent place to work during the two months of his summer vacation.—*Mrs. C. W. M.*

Kalispell, Mont.—Since I have had my prosperity bank I have had all the work that I could manage. All is peaceful and quiet with me.—*Mrs. I. R. G.*

Seattle, Wash.—With the contents of my bank I send my heartfelt thanks for the many blessings that I have received. I have used many prosperity banks—always with good results.—*Mrs. J. W. G.*

Elkhart, Ind.—I make my deposit each week in the prosperity bank. Even though we have done very little advertising, and although the weather has been very warm, I have been busy selling real estate. The sales have come through friends, also through unknown sources. Whenever I am low in finances, something turns up and fills my purse just in time. I have never before been so prosperous as I have been since I started to use my latest prosperity bank. Each bank brings more success than the one before. I have had perfect health since I have been following your

teachings. My friends have thanked me many times for sending Unity literature to them. I wish to thank you for the prosperity, the happiness, and the health that our family is enjoying through your assistance.—*E. M. S.*

FROM CHILDREN

Detroit, Mich.—Your prayers have helped me during the last month, and I should like to have you continue them for another month. Before writing you I had headaches often; but since I have received your prayers I have not suffered from headaches.—*E. P.*

St. Louis, Mo.—I feel that you have been of great help to me. My school work is easy for me now. I have joined the Boy Scouts, and I am very happy.—*V. A.*

East Orange, N. J.—Since I have been taking *Wee Wisdom* I have learned The Prayer of Faith, and it has helped me in many ways. When I got my report card I was surprised because I had such good grades in all my studies. I thank the person who told me about *Wee Wisdom.*—*S. L. B.*

CORRESPONDENCE SCHOOL DEPARTMENT

Durham, England—I am sending you my answers to the questions on the first lesson of the Correspondence Course. It is a wonderful lesson; I understand prayer as I never have understood it before. I am very thankful for the joy and the satisfaction that have already come to me through the illumination of Truth.—*T. W. M.*

Oakland Calif.—The changes in my environment have been very great since I started the Correspondence Course. "Behold, I make all things new." This seems to be coming literally true in my case. A power greater than myself is adjusting and preparing the way ahead for me. Supply has come to me from the most unexpected quarter. I am very grateful for this course of study; it has meant strength, courage, and peace to me.—*M. C. D.*

Spokane, Wash.—The lesson which I am returning to you has proved a fruitful subject for study. I am indeed grateful for the comments and annotations that you made on my answers to your list of questions. With their inspiring help I have put in considerable time in further study and meditation, and I feel that my understanding of the subject has expanded. I thank you for your help and for

the privilege of studying under your guidance.—*L. E. R.*

New York, N. Y.—I love the Correspondence School work very much and I feel that I have derived inestimable benefit from the course. I am looking forward to further study.—*M. S. V.*

Grenada, B. W. I.—I desire to express the gratitude that I feel in the pursuit of this study, and to declare the good results that I experience. I look for greater joy and unfoldment in the lessons yet to come.—*A. H. H.*

RADIO

Lyndonville, N. Y.—Recently I had the pleasure of hearing, for the first time, Charles Fillmore's voice over the radio; he gave the prosperity thought, "There is only one Presence and one Power—omnipotent prosperity and success." I also heard the harp solo, "Sweet Hour of Prayer," and a lady giving healing testimonials. I consider this rather remarkable, as I live in a district of congested radio service.—*S. S. B.*

Tacoma, Wash.—When I was visiting my father in Olympia, Wash., we heard Mr. Charles Fillmore speak over the radio. His voice came in clear and strong.—*Mrs. H. O. B.*

Gamerco, N. Mex.—I more than enjoy listening in over the radio to the programs that you broadcast, for they are a great help to me.—*L. M. A.*

New Orleans, La.—I thank you for the pleasure I experience in listening to your programs, which come in very clear and distinct.—*H. G. L.*

Kansas City, Mo.—I want to thank the Unity School of Christianity for broadcasting its lovely programs and helpful services. Listening in on Unity is a great pleasure to me. I especially appreciated the program of old-time songs.—*B. W.*

APPRECIATION

Lisnaskea, Northern Ireland—I thank and praise God and his faithful ministers for the great blessings that I have received spiritually and physically. My limbs are as free and supple as they were when I was sixteen. My hands have become quite strong and every day the knots on my knuckles are becoming smaller and my fingers straighter. I cannot thank you sufficiently for your wonderful ministra-

tion. May God bless and prosper you more and more. —*H. N.*

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*SHOWERS OF BLESSING

Gainesville, Tex.—I wrote to you asking you to pray that we might have rain in our locality. A few hours after I mailed the letter to you, a heavy rain fell. Again last night we got a good rain, for which we thank God and Unity.—*M. H.*

Deer Park, Wash.—I wrote you asking for prayers that we might have rain in this section. In three days we had a fine rain and we have had another one since. It saved the crops in this section. We thank God and Unity. —*V. E. V.*

Manning, Iowa—I wrote asking for your prayers that we might have rain. It had been very dry here for so long that we were in despair. We have had two good rains since I wrote you. A shower came almost immediately after I had written. I am very thankful.—*Mrs. H. C. V.*

*These four testimonials refer to showers of blessing received last summer. As *Unity* magazine is prepared several months in advance of date of issue, we are unable to include letters referring to this summer.

GOOD WORDS CLUB

Schulenburg, Tex.—Since I joined the Good Words club I have become more truthful and more pleasant. Whenever I use good words in place of negative words, I feel that I have done something for God. My pledge is always before me and the use of its teaching has brought peace and harmony into my home. May the good work of this club be rewarded with God's blessings!—*Mrs. L. F.*

St. John, N. B., Canada—I am finding it easier and easier to speak only good words. I am realizing how near and wonderful God is to me. My health is improving and good things are constantly manifesting for me.—*Mrs. S. C. M.*

Chicago, Ill.—I received my Good Words club motto card and I have read it over carefully. I am obeying the rules of the club, and I see a change for the better in everything. I am more contented, and my affairs move along very smoothly. I am also more prosperous.—*R. A. B.*

PUBLISHERS' DEPARTMENT

"At a regular meeting of the board of managers held yesterday I presented your kind letter offering to us as a donation the two volumes in revised Braille of 'Lessons in Truth' by H. Emilie Cady. The board greatly appreciates your offer and a vote of thanks was passed in anticipation of receiving these helpful books which will be much enjoyed by our blind readers."

This letter, from the Pennsylvania Home Teaching Society in Philadelphia, is one of several appreciative notes that we have received from similar institutions. We will gladly send "Lessons in Truth" in Braille, free of charge, to any institution for the blind, or to any library containing a department for the blind, upon receipt of a request from the officer in charge of that institution. We make this offer because we know that those friends who are seeking material light will find a spiritual light in this book that will make the road to their goal smoother and happier.

We wonder how many other Unity housewives have attained the enviable reputation among their friends that this subscriber has. She writes: "I am considered a very excellent cook, especially of pastries and salads. I owe my fame for making salads to my use of 'Unity Inn Cook Book.' " Each of you might help to spread this idea of vegetarianism by explaining, when some one compliments you on some recipe that you have taken from the "Unity Inn Cook Book," where the recipe is to be found. Your friend may in turn be prompted to order the vegetarian cook book and then become a booster for vegetarianism.

Vacation time, and vacation plans in the air! Youth has the spirit; and *Youth* has captured and put it in print in the July issue. A breezy number, from the snappy sailboat on the cover, through the vacation time story, by Dorothy S. Phillips, of "A Poor Sport" who turned out to be a good one; "Your Undiscovered World" of vacation land by Ernest C. Wilson; and Gardner Hunting's "Brink;" to the final cover!

The "ohs" and "ahs" of the Unity workers who have seen the new Christmas cards have been a real thrill to those responsible for the cards. The thirty beautiful new designs for the coming season with new sentiments by Unity teachers, include ten that will sell for $.10 each, and twenty for $.05 each. Cards can be bought, as in previous years, by the number. However, we are adopting an improved way of filling your orders; this year the assorted cards will be sent in a neat box which will protect the cards in shipping and at the same time provide you with a nice variety of sentiments and designs. One box, selling for $1, will contain fifteen cards; the other box, a $2 assortment, will contain thirty cards. Those who ordered cards early last year will tell you with enthusiasm what a joy it is to have that detail of Christmas shopping taken care of before the real rush begins.

Weekly Unity recently celebrated its eighteenth birthday anniversary by increasing its size, by changing its type style in order to permit more reading matter to the page, and by a general improvement that has called forth much favorable comment from its many readers. This birthday anniversary number also celebrated the eighteenth anniversary of Lowell Fillmore as its editor. Soon after coming out of school, just a boy in years and experience, Lowell Fillmore launched this little weekly paper. Those who have watched its growth through all these years credit it in a great measure to the spiritual growth in wisdom and understanding of its editor and look forward to much greater accomplishments, both for the paper and its editor.

"The Adventures of Pippo" is the name of a charming story for children and begins in the July issue of *Wee Wisdom*. Pippo is the name of a water fairy. His adventures will make a most interesting story which the little folk will enjoy for the next few months. They will enjoy it more if you see that they begin their acquaintance with Pippo when he makes his first appearance—in July *Wee Wisdom*.

The demand for back issues of *Youth* has exhausted the early issues of the magazine, and so, for the benefit of those who have been unable to follow the serial, "Brink," a brief introduction to the characters of the story will be given in the July issue. This will be a splendid time to begin subscriptions for yourself and friends. $1 a year.

"Child Unfoldment," Unity's latest book, was written by Edith Kinley and Francis J. Gable, superintendents of Unity Sunday school. While it is true as a rule that people who do not have children and are not called upon to work with them are the ones who have the most theories about their development, this book is certainly the exception. Mrs. Kinley and Mr. Gable have both worked for a number of years with the Unity children and have both raised families of their own. The ideas that they advance in this book for the unfoldment of the child are not theories but proved principles. Many of the incidents cited in the book are taken by Mrs. Kinley from her experience with Sunday school children. The book was written primarily for Sunday school teachers but is of practical value to any one interested in children and in helping them to grow in the consciousness of Truth. It is issued in cloth binding only and sells for $1 a copy.

The August issue of *Unity* begins a treat which the Unity editors have had in mind for you for some time. It is the life story of a woman who is nationally well-known in musical circles and very successful in her work of conducting a school of music. Through poverty, sickness, misfortune, and unhappiness, she has climbed the Truth way to success and happiness. This biographical sketch, under the title of "Caroline Napier, A True Record," is intensely interesting and is so full of helpful demonstrations that we have been led to depart from our usual custom of not printing biographies and to offer to our readers this most interesting story. It will appear in two parts, beginning in the August issue of *Unity* magazine. Don't miss the first installment. You won't miss the second after you have read the first.

Do you ask, "What is this new booklet, 'Beginning Again,' that we hear so much about?" Well, it is the kind of booklet that you will want to carry with you wherever you go. That explains its popularity. It contains some of the most popular articles that have appeared in *Unity Daily Word*. Stiff, durable cover in blue, lavender, and gold. Price, $.35.

"Do Young People Pray?" This question was asked a young man of eighteen. His answer is included in a lively contribution to July *Youth*.

Our teachers and healers are frequently asked, "What should I read and study to get the most out of my Unity work?" The answer is invariably, "Lessons in Truth." If you are to get the best out of your class work, out of your reading of the periodicals, and out of your own meditation and prayer, we suggest that you study "Lessons in Truth" in correlation with your other study. This suggestion applies not only to the beginner but to the most advanced student. Earnest students who have studied Truth for years tell us that repeated readings of this book never fail to give them new ideas and inspiration. It is published in several bindings with the purpose of putting it within the reach of every one. It may be had in paper cover for $.75; in cloth binding for $1.50; and in a de luxe edition for $3.

Unity School of Music aims to stimulate the pupil's natural love for music and to give him an intelligent understanding of what he is trying to accomplish and then to start him on the technical side. The difficulties of mastering the technical side are swallowed up in the pleasure of expressing that which is full of interest. Instruction at Unity School of Music is personal. This same system of instruction is taught through correspondence by Mrs. Harriet Seymour, 57 West 48th street, New York, N. Y.

An analysis of our new subscriptions discloses the fact that 70% of those subscriptions are gifts—gifts from those who have found something in Unity that they just must share. What a tremendous part these grateful friends are playing in the growth of this work and what a joy and satisfaction the realization of that part must be to them.

1924 July 1 1927

UNITY DAILY WORD CELEBRATES ITS THIRD BIRTHDAY

Yes, and what a phenomenal subscription record it has made in three years!

Every Unity student should study the daily lessons found in *Unity Daily Word.*

Monthly, $1 a year *Sample copy free*

FORGET NOT THE GATHERING

The 1927 Unity Convention will be held at Unity headquarters, Kansas City, Mo., August 21 to September 1.

An invitation is extended to all Unity people; also to all people who are inquiring about Unity.

Unity people should not neglect this gathering. It is through these gatherings that we form an intimate acquaintance with the evangelical side of the teaching. At these conventions we not only become acquainted with one another, but our resultant unification strengthens our capacity to teach Truth to others. Truth is contagious and can be imparted to others when those who are broadcasting it are resourceful and enthusiastic.

By the interchange of thought with others of like mind we stir up the gift of God within us, and are able to do a much greater work among the people with whom our lot is cast. The promise of Jesus is: "For where two or three are gathered together in my name, there am I in the midst of them." That is, a small gathering will be blessed according to its power to contact and to express Divine Mind. However, a larger aggregation of minds, thinking like thoughts, have a greater power. This is exemplified in the case of the followers of Jesus, who were gathered in the upper room in Jerusalem, when the tongues of fire appeared in the Pentecostal outpouring.

The world is ready for a new revelation in a more practical application of the doctrine of Jesus Christ. Those of his followers who get the inspiration and live up to it will be blessed as never before. These are the latter days in which the promise is, "I will pour out my Spirit upon all flesh."

There is great need of these spiritual outpourings by men and women who are consecrated to the cause. The world must be saved from its ignorance, violence, and sensual insanity. Christianity is the great panacea and Jesus Christ the only Savior of this age.

Every Unity center should send a delegate to this convention to the end that all the people may make contact with the spiritual outpouring, which will take place at this gathering.

Charles Fillmore

INSPIRATION OF MUSIC

There is unbounded joy, pleasure, and spiritual growth for every member of the family in this Unity Music and Meditation Record Library. Truth songs —vocal solos by Unity artists—Unity Orchestra and Unity Band numbers, preachments for the home by Charles and Myrtle Fillmore.

The records are made by the new process of recording. Wonderful tonal quality. Our new 6-inch and 8-inch records contain as much as the old 8-inch and 10-inch records, respectively. Perfect reproduction. Full, natural tones, from a whisper to the crescendo of our Unity Orchestra or Band. These new type records are flexible, easily mailed, and practically indestructible.

Your choice, sent postpaid, any one for $.75; any three (six numbers) for only $2. Sent on five days' approval, if you prefer.

MAIL THIS OFFER TODAY

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

You may send me, postpaid, my choice of record or records, as I have indicated below by marking an "X" in the square in front of the Record Number.

Mark "X" here	Record No.	TITLE	DESCRIPTION
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	430-B	Prosperity	Baritone Solo—Robert Van Courtland
☐	431-A	Perfect Peace	Baritone Solo—Robert Van Courtland
	431-B	Hope and Faith	Baritone Solo—Robert Van Courtland
☐	432-A	Consecration of the House	Spiritual Blessing—Charles Fillmore
	432-B	River of Eden	Orchestra
☐	433-A	Prayer of Faith, The	Daily Prayer—Myrtle Fillmore
	433-B	I Clothe Myself Safely 'Round	Meditation—Orchestra
☐	434-A	Unity Workers' Song	Baritone Solo—R. A. (Bob) White
	434-B	Emblem of Truth	Unity Band
☐	435-A	Prayer of Faith, The	Baritone Solo—R. A. (Bob) White
	435-B	Joy of Truth	Baritone Solo—R. A. (Bob) White
☐	436-A	Thinking	Soprano Solo—Mrs. Ralph E. Boileau
	436-B	I Sing because I'm Happy	Soprano Solo—Mrs. Ralph E. Boileau

(Also mark an "X" in square below to indicate your choice of payment plan preferred.)

☐ Inclosed find payment in full ($.75 for one or $2 for any three records).

☐ You may send me the three records I have chosen, postpaid, on five days' approval. I will either send you the $2 within that time or return them to you, in first-class condition, carefully packed and postpaid.

Name .....

Address .....

FINDING THE CHRIST IN OURSELVES

Only by finding the Christ in ourselves and letting the Christ manifest through us are we able to show forth the love, the health, the happiness, and the abundance of our real selves.

The beautifully simple style that characterizes H. Emilie Cady's writings is to be found in this book.

Paper cover, $.25; de luxe edition, $1.

THE SILENCE

E. V. Ingraham, the author of this book, has for years conducted classes in the silence. By his simple, concise explanations he has removed much of the mystery that many students attach to the silence and has opened for them boundless realms of infinite possibilities.

Paper cover, $.35; de luxe edition, $2.

UNITY TRACT INDEX

Unity tracts contain the cream of the Unity teachings. "Unity Tract Index" puts all this material in a usable form. It is an index, not only to the titles, but to the material in all the Unity tracts. For a student who is making a thorough study of the Unity teachings, it is an almost indispensable part of the Truth library.

Price, $.50.

TRUTH IN THE HOME

Every home maker, every woman who is striving for love and harmony in her home, for wisdom in directing the affairs of her home and of her children, every woman who is seeking harmony with her neighbors, will find in this book the wisdom and the inspiration that she seeks.

Price, $.75.

THE TEMPLE OF THE LIVING GOD

Much attention was given by the Jews to the building of the tabernacle, the sanctuary, the tent of Jehovah. Very minute instructions were given to Moses as to the size, plan, materials, construction, and purpose of this temporary structure which was to accompany the children of Israel in their wanderings in the wilderness. It was referred to sometimes as the "tent of meeting," and was an indication of the presence of Jehovah in their midst. When they wanted to meet Jehovah they repaired to this tent.

The story in the Bible illustrates what takes place in our consciousness when we begin to seek the presence of Jehovah. We go where we may meet him because we need the guidance, the strength, the power, and the protection that are ours when we have recognized and are beginning to rely upon and trust our Father. However, we do not abide in his presence; it is only temporary so far as we are concerned. We go in to meet him when we are in need of what he can give us, and then we go out again, and to a large extent pursue the same trend of thought that we pursued before. We continue wandering in the wilderness of our minds without experiencing the delight that we might have if consciously we knew that we are always in the presence of Jehovah, not simply seeking him when we need something. Very patiently the lawgiver, Moses, works with us showing us where we have turned aside and continually admonishing us by bringing to our attention the results that will follow the wrong use of our creative power, thought.

Our experiences have held for us many lessons. In due course, when we have learned to control and direct our thoughts in right channels, have learned to love instead of to fear our Lord, we begin the construction of the temple not made with hands that will abide forever. No more do we wish to go in and out, but continually would we have the presence of Jehovah, continually would we worship and bow in adoration doing homage to the Most High.

This building begins in our consciousness but it does not end there, for, "know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" Are you giving your body its rightful place as the sanctuary of God?

Requests about our course of study should be mailed to the

CORRESPONDENCE SCHOOL DEPARTMENT

THE MASTER TEACHES

that he who in the name of a disciple gives a cup of cold water to a little child shall not lose his reward.

What is the reward? The outer forms of the reward may vary, but the inner, satisfying reward is the consciousness of having done the right thing.

You who read Unity literature are learning thereby how to commune with the Christ, are drinking of the living water. You can fill a cup for a child that he too may share the blessed draught that strengthens you and gives you courage for the new day.

Wee Wisdom will do for the child what your erudite books do for you. *Wee Wisdom* subscription price, $1 a year.

UNITY PERIODICALS

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single record $.30.

Unity magazine. The official organ of the Unity movement. Monthly ..... $1 a year

Weekly Unity. Devoted to short articles on practical Christianity. Weekly ..... $1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly ..... $1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies. ..... $1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly ..... $1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly ..... $1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers .....$3 a year

Youth. A monthly magazine for the youth of high school age. ..... $1 a year

Sample copies of these periodicals, except the records, sent free upon request.

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* mean necessarily that we indorse the interpretation of Christian principles that is taught at the address given.

Regular meetings are held at many of these addresses. Let your own understanding of Unity's teachings guide you to the organization which most adequately serves you. We endeavor to list only organizations of reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
Union Grove—Welcome Huskey
ARIZ, Phoenix—Christian Unity, 643 N 4th
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, 4 Arcade bldg
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
Fresno—Home of Truth, 155 Blackstone
Glendale—Truth Cen, 109A N Brand blvd
Hollywood—Unity, 1519 Gardner; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Cen, 330 E Hillcrest blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust; Meta Studio, 121 Chestnut; Mrs J A Wood, 226 E 10th
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Bullock's; Unity Angelus Studio, 233 S Bdwy, rm 424; Bethel Home, 1733 W Adams; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood
Pasadena—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Riverside—Unity Truth Cen, 1263 Main
Sacramento—Unity Cen, 211 Hagelstein bldg, 9th and K
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 1310 Bank
COLO, Colorado Springs—Home of Truth, Suite 217, DeGraff bldg
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg
D C, Tacoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N
Miami—Pictorial Cen, 143 N E 1st ave; Magic City Book store, 219 N E 2d ave;

Truth Seekers' Home, 3269 Mary, Coconut Grove; School of Christianity, 275 N E 1st st
ST PETERSBURG—Unity Truth Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 517 N 10th
ILL, CHAMPAIGN—Unity Reading Rm, 210 E Clark
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 508; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Unity Cen (colored), 4725 Indiana
DANVILLE—Class of Prac Christianity, 126 N Vermillion
DECATUR—Unity Reading Rm, 1058 W Forrest
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 109 Washington
WINNETKA—Mrs Mary S Atwood, 839 Elm
IND, FORT WAYNE—Unity Cen, 1210 Calhoun
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
VINCENNES—C S Miller 316 Main
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Unity Truth Cen, 236 K P bldg
SIOUX CITY—Unity Truth Cen, 615 Iowa bldg
WATERLOO—Unity Cen, 322 Lafayette bldg
KANS, ARKANSAS CITY—Olive May Hill, 220 W Linden
KANSAS CITY—Unity Cen, 309 Huron bldg
SALINA—Mrs Olga Palmer, 713 Gypsum
KY, LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Society, 236 Walnut
SHREVEPORT—Unity Study Class, 1196 Louisiana
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
GREENFIELD—House of Faith, 10 Park
LOWELL—Mrs Gertrude A Derby, 11 Cascade
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
E TAWAS—F A Stiffler
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, St Cecelia bldg, Ransom ave
IDELWILD—Mrs Dollie Sandridge, box 83
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 209 W Dutton
SACINAW W S—Mrs Ina Childs, 712 Benjamin
MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave s; Mrs Selma A Hall, 3100 Hennepin, s
ST PAUL—Unity Truth Cen, 446A Wabasha; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg
MO, JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen, (colored), 1705 E 19th
LEES SUMMIT—Unity Community Soc, Unity Farm
ST JOSEPH—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
ST LOUIS—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas; Mrs D E Klyce, 4362 Lindell, apt A
MONT, BUTTE—Keefe Bros, 25 Park
GLASGOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 2
EAST ORANGE—Unity, 19 Washington
HACKENSACK—Truth Cen, 360 State

Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th; Unity Soc, Hotel Riviera, rm 205
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Unity Cen, 234 Park
Ridgewood—Unity Cen, rm 9, 1st Nat'l Bank bldg
N M, Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d
N Y, Brooklyn—Unity Soc, Trivoli Theatre bldg, 18th & Myrtle
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's 5th ave and 27th; Meta Bkshop, 500 5th ave; Unity Cen, 2525 7th
Port Richmond Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen of Truth, 84½ E Market; Unity Cen, 206 Metropolitan bldg
Alliance—Mrs Cassie Nash (colored), 1407 E Patterson
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Unity Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Rose
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Warren—Unity Cen, 904 Western Reserve Bank bldg
OKLA, Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson (colored), 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, care of Home Restaurant, 1610 E 13th
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed Hotel
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1507 Walnut; Dion Martinez, 5211 Greene
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Providence—New Thought Cen, 72 Weybosset, rm 307
TENN, Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, Rm 1, Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Brownsville—Unity Cen, 1219 Adams
Dallas—Unity Soc, 635 Allen bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Houston—Unity Meta Cen, 1 New Majestic bldg
San Antonio—Unity Cen, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, 143 Wilson hotel
VA, Roanoke—Unity Cen, 15 Franklin rd, s w
WASH, Bellingham—Miss Olive Stevens, 201 Douglas bldg
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 4207 University way; Bookmart, 622 Pike; Unity Lib, 320 Pine, rm 211; Rev William Leroy Norton, 1414 N 36th
Spokane—Meta Lib, 308 Norfolk bldg
Tacoma—Unity Truth Cen, 932½ Bdwy; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Madison—Unity Cen, 1812 Van Hise
Milwaukee—First Unity Cen, 130½ E Wells

RACINE—Unity Cen, 402½ 6th
WYO, CASPER—Mrs Thelma Young, 733 E 2d
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 845 George; Dunlop & Co, 333A George
UPWEY—Good Will Cen
BELGIUM, BRUSSELS—Pensee Nouvelle, 41 rue de Loxum
CANADA, EDMONTON, ALTA—Literature, Ltd, 106 Adams bldg
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Unity Centre, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Truth Cen, 343½ Lisgar
REGINA, SASK—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
SASKATOON, SASK—Unity Cen, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Soc, 333½ Portage, 7th flr
CUBA, HAVANA—Thos H Spence, 84 Jesus del Monte
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MEXICO CITY—Science of Life Study Club, Apartado 1633, la Calle de Lopez, Num 5
N NEW ZEALAND—PALMERSTON—Peggy Powell, 177 Featherstone
REPUBLIC OF PANAMA—BOCAS DEL TORO, Almirante P O—Andrew A Campbell
S AFRICA, JOHANNESBURG, FAIRVIEW—Unity Book Depot, 66 Grace st

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NOTICE

Harvey E. Best and Ida R. Best, of the teaching and healing staff of the Unity School of Christianity, Kansas City, Mo., will be the speakers for New York Unity Center during the months of July and August. Dr. Richard Lynch will take his vacation at that time.

AN IDEAL SUBSCRIPTION SERVICE

You can help us provide such a service by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

Canton, Ohio—I have received the free literature and I thank you for it. In my work as general repairman for a large furniture house here I am constantly visiting homes and come in contact with many women and children. I have distributed some of the literature and have carefully studied the Silent-70 bulletin. I shall not attempt to describe the thrill I got from reading the bulletin, and I certainly desire to become a member of Silent-70. Every time I place a pamphlet it reminds me of the fact that I am doing God's work and I am glad of this great opportunity to keep my mind upon the Father. I have much to be thankful for, and find by experience that the more I hold the thought of God the more prosperous I am in every way. —*J. H. McC., S-70 No. FF-70.*

A Prison—I take this opportunity to express my heartfelt appreciation of the kind and brotherly interest Unity has displayed in obtaining a correspondent for me, and will do my utmost to merit it. I have never before taken an interest in spiritual affairs, but Unity has awakened my better self and brought the light to a life long deprived of joy.—*A Prisoner.*

ARE YOU SATISFIED

Are you satisfied with your present way of living and with your environment? If not, you have the opportunity to change them. The Unity Good Words club will gladly help you to gain a fuller, richer life and a happier and more harmonious environment. May we add your name to our list of more than 54,000 members who are being blessed by their association with the Good Words club?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

FOR YOUR CONVENIENCE

In ordering a Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for *Unity* magazine to be sent to each of the persons named below, and will send this amount to you within ten weeks after receipt of my Bank.

1. Name .....

   Address .....

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   City ..... State .....

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(This offer does not include *Unity* magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....

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WHO

You have dozens of friends who are seeking the very things that *Unity* magazine has to offer them. It might prove a waste of time and money to attempt to force Truth on those who do not want it, but for those friends who need it and are seeking it, you can do much good by pointing the way for them.

Your first work is to select among your friends those whom you feel are really sincerely seeking something of what Unity has to offer them. May we help you in choosing "who"?

First—the wide awake, well-read person who rather prides himself on keeping informed on any current line of thought that is attracting attention. *Unity* magazine offers interesting ideas and discussions pertaining to metaphysics, a subject much discussed everywhere.

Second—the tired mother and housewife whose family is getting beyond her and who is blindly seeking help, sympathy, understanding, and advice about her problems. The Home Department offers all of these.

Third—the friend battling with some problem of finances or of health, of business or of home, meeting seeming failure with a determination to win.

Fourth—the Sunday school teacher or the earnest Bible student who has felt the need of a more practical interpretation of the Bible lessons—an interpretation that may be applied to the daily affairs of life. The International Sunday School lessons and their metaphysical interpretation are a regular feature of *Unity* magazine.

HOW

The simplest, easiest way for you to present Unity to such friends is through the Prosperity Bank Plan. By that plan you may send subscriptions to three friends and you may have ten weeks in which to save the $3 to pay for them. The coupon on the back of this page will prove helpful when you write your Prosperity Bank order. Don't hesitate to make use of its help.